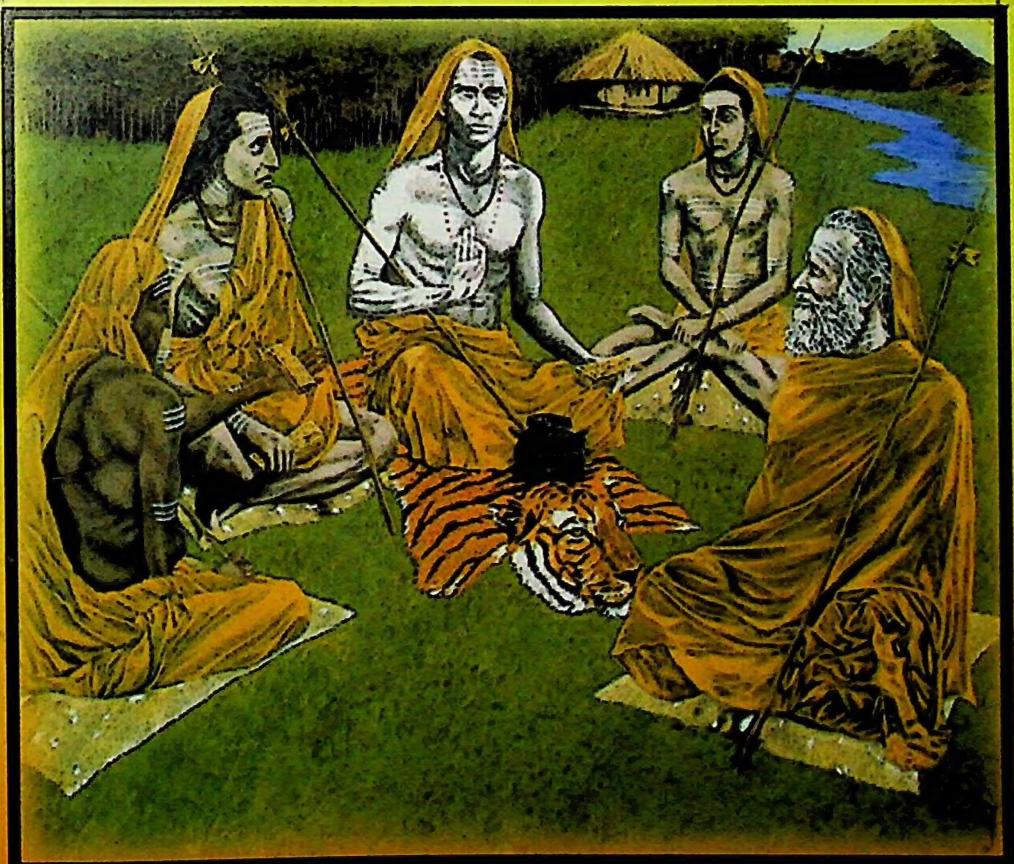


THE
VIVEKACŪḍĀMANI
OF
Śaṅkarācārya Bhagavatpāda
An Introduction and Translation



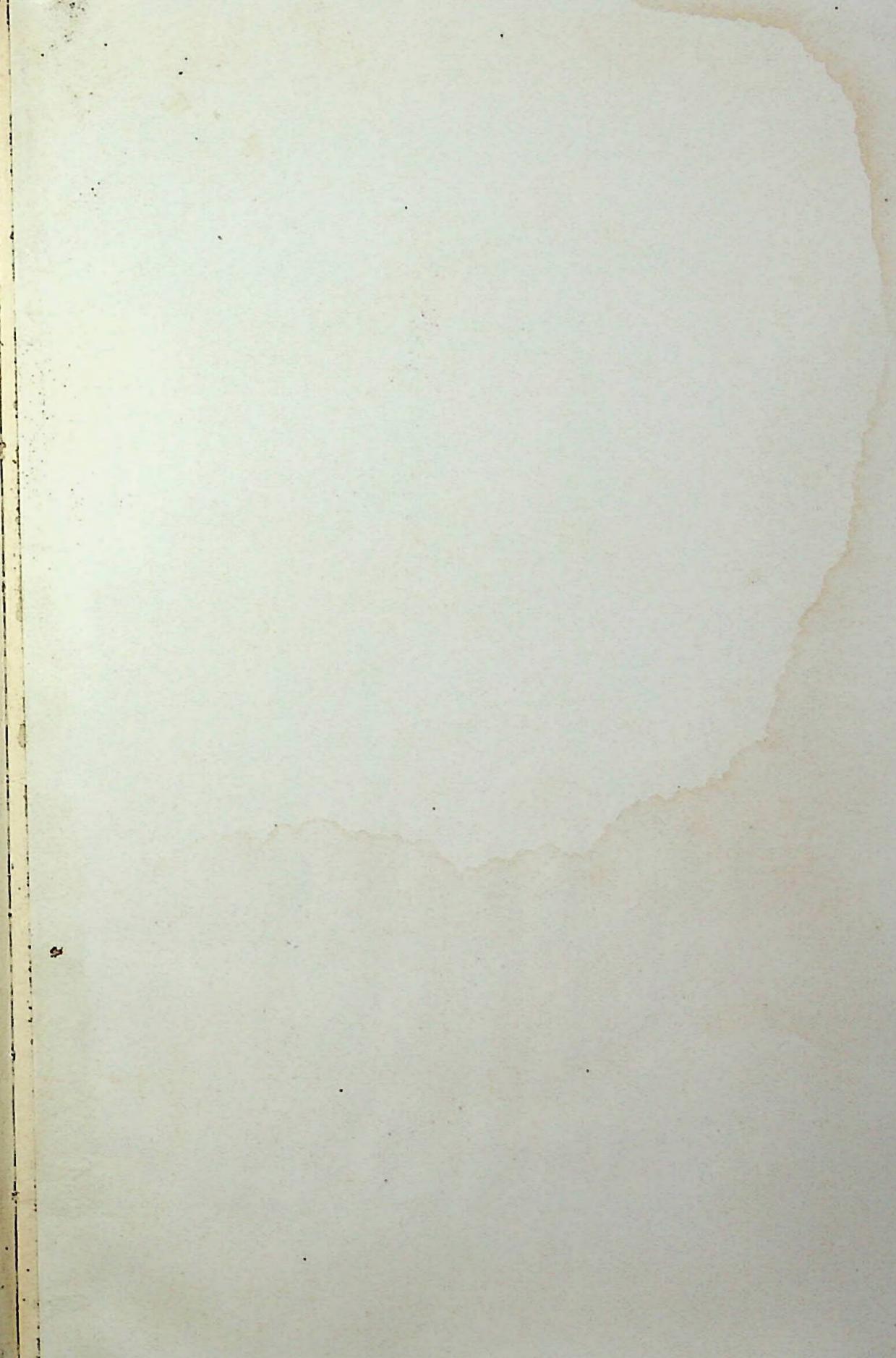
John Grimes

Advaita Vedānta is one of the most important and widely studied schools of thought in Hindu philosophy and the *Vivekacūḍāmani* is one of the most important texts in the Advaita tradition and the most popular philosophical work ascribed to the great Indian philosopher, Śaṅkara. Śaṅkara (c. 650-700) is considered to be a giant among giants and probably the most venerated philosopher in India's long history.

THE VIVEKACŪDĀMANI OF
ŚAṄKARĀCĀRYA BHAGAVATAPĀDA

for इस

there वे an unending cacophony in
the forest of life until the lion
of vedanta roar वे thunderous silence!
know that the child of a lion
इस बोल वे lion
this book वे for you
and all इस वन्दे daughters
everywhere





The Vivekacūḍāmaṇi

of

Śaṅkarācārya Bhagavatpāda

An Introduction and Translation

*Translated and Edited
by*

JOHN GRIMES

Kodaikanal International School,
South India

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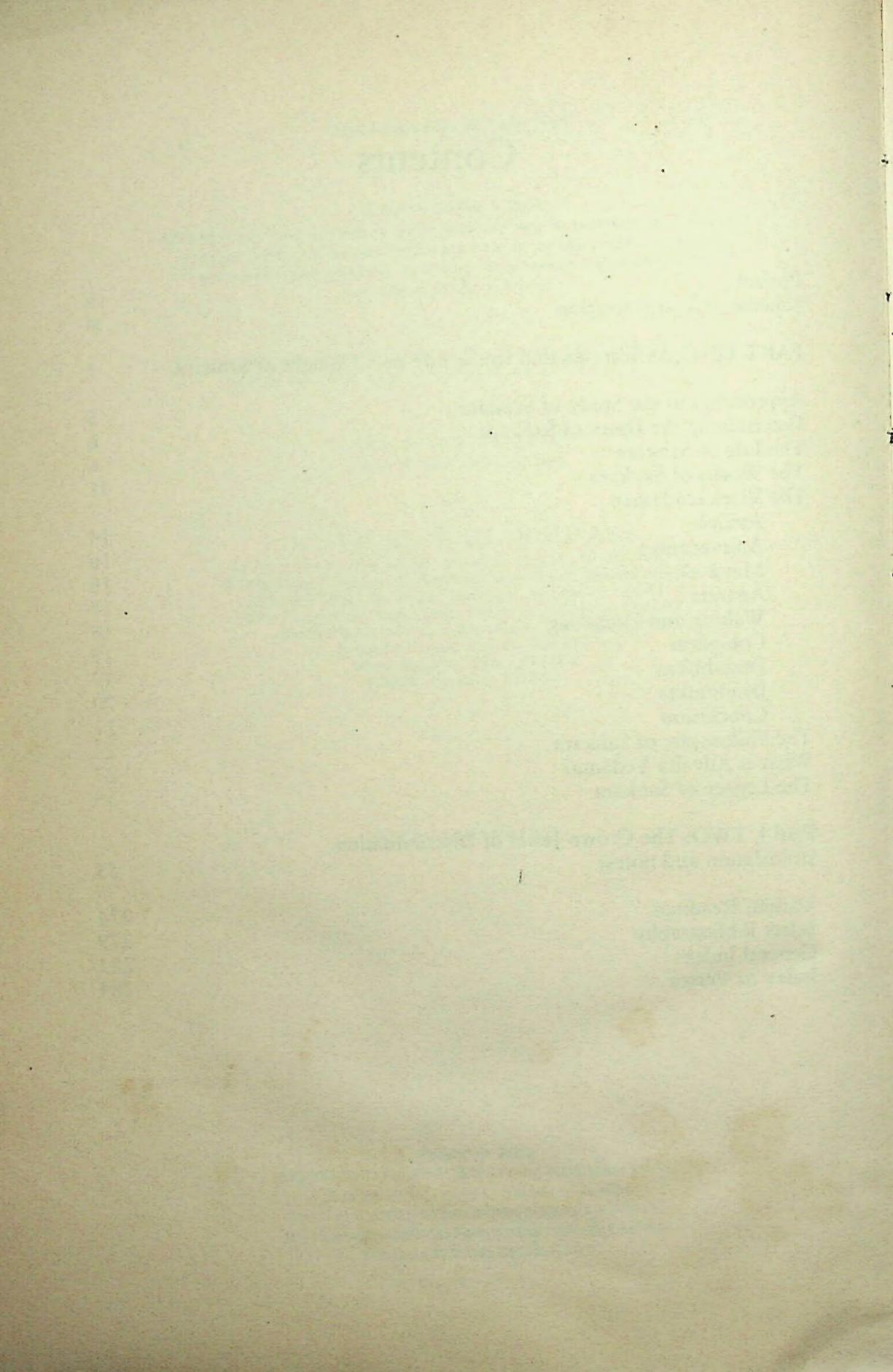
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Preface

*śruti smṛti purāṇānām ālayam karuṇālayam
namāmi bhagavatpādām śaṅkaram loka śaṅkaram*

I salute the divine feet of the great Śaṅkara,
the repository of sacred scriptures,
an abode of immense compassion,
who ever accomplishes the good of the world

Śaṅkara (c. 650–700 CE, or Common Era) is considered to be a giant among giants, a living legend and probably the most venerated philosopher in India's long and hoary history. Advaita Vedānta hagiographies declare that a youthful Śaṅkara composed the *Vivekacūḍāmani* (*Crown Jewel of Discrimination*) in the *āśrama* of his Guru, Govinda Bhagavatpādācārya, along the banks of the Narmadā river, when he was barely a teenager.¹

The *Crown Jewel of Discrimination* is in the form of a dialog between a preceptor (*guru*) and a pupil (*śiṣya*) in which the pupil humbly approaches the preceptor and, having propitiated the teacher with selfless service (*seva*), implores to be rescued from worldly existence (*samsāra*). The *guru*, being pleased, and convinced of the student's qualifications and earnestness, promises to teach the way to liberation (*mokṣa*) which culminates in the ecstatic experience of one's own Self.

Advaita Vedānta tradition avers that not every individual will possess the necessary qualifications (i.e., knowledge of Sanskrit grammar, the requisite philosophical training, and so on) to study the three foundational sourcebooks (*prasthāna trayā*).² Thus teachers, out of compassion, composed what are known as independent treatises (*prakarana grantha*) which serve as introduction manuals. Such works contain four indispensable elements (*anubandha catuṣṭaya*): the determination of the fitness of a student for the study of the treatise (*adhikāri*); the subject matter (*viṣaya*); the mutual relationship between the treatise and the subject matter (*sambandha*); and the object to be attained by the study (*prayojana*).³ The *Crown Jewel of Discrimination* is one such work whose clarity makes it extremely popular both among spiritual adepts and aspirants alike. Further, the *Crown Jewel of Discrimination* places paramount importance upon discrimination (*viveka*) in one's quest for liberation. Its main purport is to analyse the Self (*ātman*) and reveal that the individual self (*jīva*) is really the Supreme Self (*ātman*) or That (*Brahman*).

This book contains an annotated English translation⁴ of the *Vivekacūḍāmani* or '*The Crown Jewel of Discrimination*'. This translation is based upon the original Sanskrit text found in the Samata edition of the *Complete Works of Sri Sankaracharya*, volume III.⁵ This book also contains a rather lengthy introductory essay and copious cross-referencing to relevant Upaniṣadic verses.

These cross-references are a unique feature of this translation and, besides mirroring a time-honored Indian philosophical practice, demonstrate the text's familiarity with, and relevance to, Upaniṣadic thought. I have also given definitions and notes to select words in the verses. The basis for choosing these terms was to further elucidate on the meanings of terms which will be of great interest and consequence per the import of the verse.

Any translation of an ancient text always poses many diverse problems of understanding and interpretation, both for its readers and for its translator. In regards to 'translating', Gerald Larson wrote,

The verb 'translate' refers to the activity of conveying the content and style of a meaningful utterance from one linguistic medium to another, and the substantive or participial word 'translating' refers to the various components involved in accomplishing that activity, namely:

- the meaningful utterance (text) of a speaker (writer) in a first linguistic medium (or what is 'translatable');
- the 'translator' who understands the meaningful utterance in the first medium, but is also competent in a second medium;
- the recasting of the utterance by the translator from the phonology, morphology, syntax and semantics of the first linguistic medium into the second medium (or the 'translating');
- the 'translated' utterance or the 'translation' in the second medium;
- the meaningful utterance (text) in a second linguistic medium understood by a hearer (reader).⁶

With nine English translations already in existence, why another one? Circumstances and contexts change. Assessments and interpretations are legion. Every language contains innumerable ambiguities, nuances and subtleties. Strategic decisions vary and, as Larson has pointed out, there are at least four such strategic decisions: (1) stylistic; (2) pedagogical; (3) interpretive; (4) motivational.⁷

Translations present difficult questions. Some translators emphasize *content* while others emphasize *form*.⁸ Some employ primarily the historical approach and others the structuralist approach.⁹ Then there are the issues of gender and feminist perspectives involved.¹⁰

In my translation I have attempted to be aware of internal textual problems (a single term can have more than one meaning, depending upon its context) while balancing technical precision with philosophical clarity. However, my own particular bias is reflected most in an attempt at readability combined with religious sensibility. The final word (*siddhānta*) of Advaita, both implicitly and explicitly, is that every individual is the Absolute (*ayam ātman brahma; tat tvam asi; aham brahmāsmi*). Thus, to be faithful to this insight I have used inclusive language in my translation and made it reader-friendly for both sexes. I am aware of those scholars who invoke Advaita's (so-called infamous) male-oriented bias. In reply, I maintain that my particular prejudice can be answered in numerous ways. The truth of history is the

truth of the historian.¹¹ Time, place, context, tradition, audience, and so on all have their parts to play. To the best of my ability, I have attempted to appropriate what I take to be the meaning of the text. I have reflected on what I believe the text meant *then* and what it means *now*. I am not an advocate of Sanskrit for Sanskrit's sake. Going beyond a mere professional interest, my desire was to present a text which speaks to those who read it today.

With great gratitude I offer my thanks to Dr Kevin Lee for his exquisite jacket painting of Śaṅkara and to Aditya and Tara Mcnon for compiling the index.

John Grimes
Gurupūrṇimā 2003
Kodaikanal International School
Kodaikanal, South India

Notes

- 1 Kulkarni, *Adi Sankara: The Saviour of Mankind*, p. 116.
- 2 *Upaniṣads, Bhagavadgītā, Brahmasūtras*.
- 3 Grimes, *A Concise Dictionary of Indian Philosophy*, p. 235.
- 4 English translations of the *Vivekacūḍāmani* include: Śaṅkara's *Crown Jewel of Discrimination*, tr. by Swami Prabhavananda and Christopher Isherwood, Vedanta Press: Hollywood, 1947. *Vivekacūḍāmani of Śri Śaṅkarācārya*, tr. by Swami Turiyananda, Sri Ramakrishna Math: Madras. *Vivekacūḍāmani*, tr. and commentary by the Śaṅkarācārya of Śringeri, Bombay: Bharatiya Vidya Bhavan, 1988. *Vivekacūḍāmani of Śri Śaṅkarācārya*, tr. by Swami Madhavananda, Advaita Ashrama: Calcutta, 1966. *The Crown Jewel of Wisdom*, tr. by Charles Johnston, New York, 1925. *Talks on Sankara's Vivekachoodamani* by Swami Chinmayananda, Bombay, 1970. *Vivekacūḍāmani*, ed. and tr. by R. Balasubramanian, *The Voice of Samkara* 7, 1982–10, 1985. *Vivekacūḍāmani or Crest-Jewel of Wisdom of Śri Śaṅkarācārya*, tr. by Mohini Chatterji, Theosophical Society: Adyar, 1932. *Vivekacūḍāmani*, tr. Chunilal C. Bohra, *Brahmavādin* 17, 1912: 394, 445, 480. Summarized by Karl Potter in *Encyclopedia of Indian Philosophy* 3, 1983. The *Vivekacūḍāmani* was translated into German by M. Chatterjee as *Das Palladium der Weisheit*, Leipzig, 1895.
- 5 The Samata Books edition is in ten volumes and includes 118 works including small tracts and hymns. See Volume III, *Upadeshvara-chānavali* pp. 3–111. I consulted nine other editions of the text and, whenever there was a divergence of the text, I always opted for the Samata version.
- 6 Larson, 'The Song Celestial: Two Centuries of the Bhagavad Gītā in English'. *Philosophy East and West* 31, no. 4 (October, 1981), pp. 518–519.
- 7 Ibid., p. 519. To mention but a few examples: Swami Prabhavananda's translation significantly departs from the original Sanskrit; technical terms and problems frequently disappear, and the resulting simplification often borders on the simplistic. Swamis Prabhavananda, Turiyananda and Madhavananda, all being Ramakrishna Vedanta monks, present a neo-Vedanta interpretation of the text. Their bias is clearly 'apologetic' and they are believers in their tradition. The

Śaṅkarācārya of Śringeri's Commentary was in Sanskrit and itself needed to be translated. Of all the works noted, it is clearly the most scholarly and faithful to the original style. Being a 'Śaṅkarācārya' himself, perhaps this is to be expected.

- 8 See Thomas Coburn, *Encountering the Goddess*, p. 5.
- 9 Structuralism's proponents include Piaget, Levi-Strauss, M. Biardeau, C. Malamoud, A. Hiltzebeitel, S. Kramrisch, and Wendy Doniger O'Flaherty. For assessing the merits and defects of structuralism, see Jacob Neusner, *Method and Meaning in Ancient Judaism III*, Chico: Scholars Press, 1981, pp. 233–234.
- 10 An insightful book on this is *Feminist Perspectives on Biblical Scholarship*, ed. Adela Yarbro Collins, Chico, Scholars Press, 1985.
- 11 See Fiorenza's 'Remembering The Past in Creating the Future: Historical-Critical Scholarship and Feminist Biblical Interpretation', in *Feminist Perspectives on Biblical Scholarship*, for a wonderful presentation of the pitfalls of invoking (what one thinks is) history.

Scheme of Transliteration

| | | | | | | |
|---|----|---|----|-----|----|---|
| अ | ā | आ | ā | आ | i | इ |
| उ | ū | ऊ | ū | ऊ | ṛ | ় |
| ক | au | ও | au | ও | ৰ | ৰ |
| চ | k | ছ | kh | ছ | gh | ঁ |
| ত | c | ত | ch | ত | jh | ঁ |
| ট | t | ট | th | ট | dh | ঁ |
| প | p | প | ph | প | bh | ঁ |
| স | y | স | r | স | v | ঁ |
| ল | ś | ল | s | ল | h | ঁ |
| | | | kṣ | ক্ষ | jñ | ঁ |

Text Abbreviations

| | |
|----------|--|
| AitUp | Aitareya Upaniṣad |
| AmrtUp | Amṛtanāda Upaniṣad |
| AV | Atharvaveda |
| BDh | Bandhāyana Dharmasūtra |
| BG | Bhagavadgītā |
| BGBh | Bhagavadgītābhāṣya |
| BṛhUp | Bṛhadāraṇyaka Upaniṣad |
| BṛhUpBh | Bṛhadāraṇyaka Upaniṣad Bhāṣya |
| BṛhUpBhV | Bṛhadāraṇyaka Upaniṣad Bhāṣya Vārttikā |
| BS | Brahmasūtra |
| BSBh | Brahmasūtrabhāṣya |
| ChānUp | Chāndogya Upaniṣad |
| ChānUpBh | Chāndogya Upaniṣad Bhāṣya |
| ĪśaUpBh | Īśa Upaniṣad Bhāṣya |
| KaUp | Katha Upaniṣad |
| KaivUp | Kaivalya Upaniṣad |
| KauṣUp | Kauśitaki Upaniṣad |
| MaitrīUp | Maitrī Upaniṣad |
| MāṇḍUp | Māṇḍūkya Upaniṣad |
| MuṇḍUp | Muṇḍaka Upaniṣad |
| US | Upadeśasāhasrī |
| RV | Rgveda |
| ŚvetUp | Śvetāśvatara Upaniṣad |
| TaittSam | Taittirīya Samhitā |

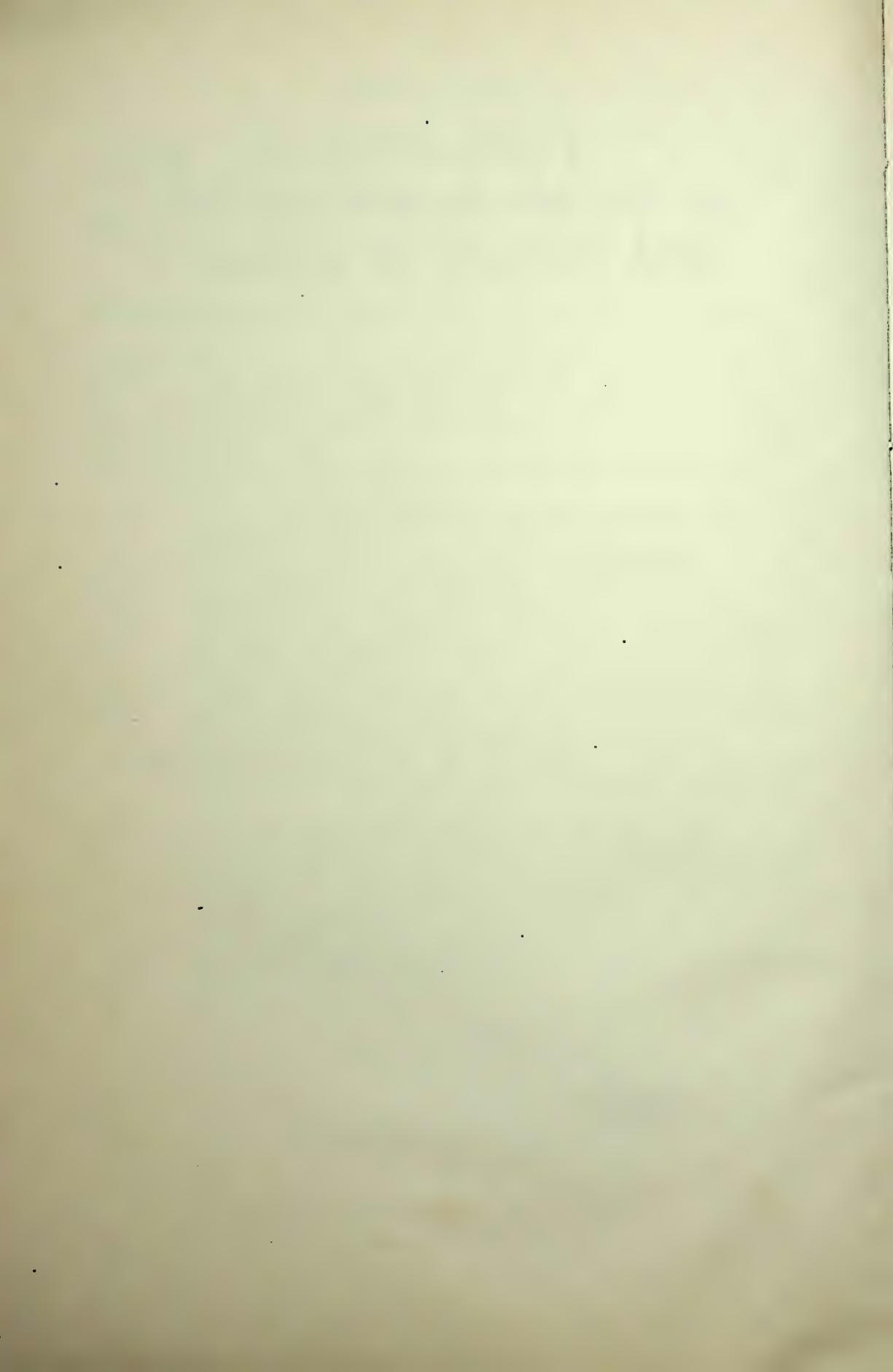
| | |
|-----------|---------------------------|
| TaittUp | Taittīrya Upaniṣad |
| TaittUpBh | Taittīrya Upaniṣad Bhāṣya |
| V | Vivekacūḍāmaṇi |
| Yajna | Yājñavalkya Smṛti |
| YS | Yogaśūtra |

Legendary Episodes in the Life of Śaṅkara

| | |
|---------|---|
| 650 CE | Birth |
| 652 | Could speak, read, and write Sanskrit |
| 653 | Tonsure (<i>cūḍākarman</i>) ceremony |
| 655 | Sacred thread ceremony (<i>upanāyana</i>) |
| 655 | Death of father |
| 655 | Goddess partook of his ritual offering and he composed the hymn, <i>Devibhujangastava</i> |
| 656 | Shower of golden āmalaka fruits and the composition of the <i>Kanakadhārāstotra</i> |
| 657 | Altered the course of the Cūrṇi River for his mother |
| 657 | Wrote his first book, the <i>Balabodha Samgraha</i> |
| 658 | Mastered all four <i>Vedas</i> and <i>Vedāngas</i> |
| 658 | Meeting with King Rajaśekhara; vision of Vāsudeva and rescue of the image of Kṛṣṇa |
| 658 | Episode with the crocodile; renunciation; leaves home |
| 658 | Meets his guru, Govinda Bhagavatpāda; composes 'Six Stanzas on Liberation' (<i>nirvāṇa ṣaṭakam</i>); takes formal <i>sannyāsa</i> |
| 658–662 | Resides in āśrama of Govinda; composes a number of hymns as well as the <i>Vivekacūḍāmani</i> ; altered the course of the Narmadā River |
| 662 | Visits Gaṇḍapāda at Badarikāśrama along with Govinda |
| 662 | Resides in Kāśī; writes commentaries (<i>bhāṣya</i>) on <i>Brahmasūtras</i> , <i>Upaniṣads</i> , <i>Bhagavadgītā</i> ; meets Vyāsa; meets Śiva as a cāṇḍāla; meets his first disciple Sanandana (Pādmapāda) |
| 666 | Last rites for his mother; <i>mahāsamādhi</i> of Govinda |
| 667 | Meeting with Kumārila; debate with Maṇḍana |
| 668 | Digvijaya; establishment of <i>mathas</i> |
| 682 | Śaṅkara's <i>mahāsamādhi</i> |

PART ONE

An Introduction to the Life
and Thought of Śaṅkara



It is said unthinkable, unborn knowledge is not different from the known. The known is that which reveals the unknown.

Approaches to the Study of Śaṅkara

There exists both a plethora of source material on Śaṅkara as well as a problematical void. He is considered by many to be the most venerated sage of Indian philosophy. In addition, he has a secure place among the world's greatest philosophers. His reputation is immense and his writings command the highest respect and homage. Unbelievably multi-faceted, he was a teacher, a thinker, a reformer, a commentator, an organizer, a philosopher, a poet, a theologian, a missionary, a mystic, a scholar, a saint, a *siddha*, a *mukta*, a divine incarnation, a living legend.

However, this being acknowledged, very little may be said with any precision on the basis of firm historical evidence about his date of birth, life, or writings. What is available is comprised of bits and pieces, speculations, and legends, derived either from his own works, from hagiographies, or from references in other works. Virtually everything about him has been questioned. Though there do exist many professed biographies of Śaṅkara (known under the rubric of 'Śaṅkara Vijayas'), all the extant ones date from the fourteenth to the eighteenth centuries and thus are posterior to him by anywhere from six hundred to a thousand years.¹ Further, the hagiographies or literature about the life, legends, and writings of Śaṅkara contain a profusion of prophecies, signs, and wonders. They are filled with incredible, miraculous accounts. They also, upon analysis, most likely contain exaggerations, distortions, contradictions, and inconsistencies. These works give an enormous amount of information concerning the legend of Śaṅkara, but they are not historical biographies in the modern sense of the term.² Thus, to date no extant materials are known of from which to reconstruct the life of Śaṅkara with *certainty*.³

Scholarship is replete with the works of those who have attempted to plumb the mysteries of Śaṅkara. Indologists, philosophers, religionists, historians and artists, are but some more recent representatives of this endeavor. Virtually all are in agreement that it is almost impossible to come to any definitive conclusion. Classical scholarship was perhaps over-authoritarian and dogmatic while a lot of the contemporary scholarship was perhaps over-hostile. Thoughtful research may best be enhanced by becoming aware of the strengths and weaknesses of any given position. Traditions develop and there is usually a grain of truth latent in 'old wives' tales'.

The material which exists for a study of the life and times of Śaṅkara has been viewed from at least three paradigmatic perspectives,⁴ each attempting to make coherent and meaningful sense of the material. These are the historical approach, the philosophical approach and the traditional approach. Each perspective possesses certain strengths and weaknesses. Each perspective makes certain presuppositions. Each perspective has a contribution to make.

First, there is the historical approach.⁵ Being the most recent of the three approaches, it also proclaims the greatest objectivity. Be that as it may, the strength of this position lies in the fact that it is the accepted modern paradigm for determining what is 'factual' and therefore true; correct; authentic. Its concern is with empirical evidence. However, it has often been said that 'the truth of history is the truth of the historian'. Today's truth very often becomes tomorrow's myth. The historical approach is, in fact, only one of a number of approaches, employing a particular perspective, and to claim a monopoly on the truth is nothing more than a dogmatic and arbitrary fabrication. Taking note of this precaution, the historical method has made its contributions to what can and cannot be stated about Śaṅkara, especially in regards to determining his dates. Without a doubt it has added another dimension and perspective to the investigation – even if it cannot legitimately claim to be the definitive conclusion.

Next, there is the philosophical approach. This perspective consists of an investigation and an interpretation of Śaṅkara's works, primarily to determine which compositions traditionally ascribed to Śaṅkara can be regarded as genuine. This method allows for great variety, and issues raised include colophons, mention in other works, stylometric analysis, and considerations of language, style, content, and ideas.⁶ This approach, however, has the tendency to reduce Śaṅkara to (merely, solely, primarily) a philosopher. There is little justification for such a reduction. If anything, tradition declares that Śaṅkara was, first and foremost, an expounder of liberation (*mokṣa*); both what it is and the means thereto and second, that he wrote his philosophical works at the request of his *guru*. Therefore, it would appear that his interest in philosophy was not primarily for philosophy's sake, but as an aid to liberation and as a clear and perpetuating declaration of what that entailed. This point has often been forgotten or, perhaps, conveniently ignored.

If it is granted that Śaṅkara was not only a philosopher, but also a teacher, then it does not necessarily follow that terms need always be used in an identical manner. Śaṅkara was located firmly within the Upaniṣadic tradition and certainly employed many of the techniques found therein and these techniques have a bearing on precision, context and competence:

One such method is described by Śaṅkara in his commentary on the *Bhagavadgītā*. This method has been time-honored in the Advaita tradition as the traditional method for teaching the transphenomenal *Brahman*.⁷ It employs the technique of prior superimposition and subsequent denial (*adhyāropa* and *apavāda*). First, qualities and relations like omniscience, omnipotence, omnipresence, causality, etc., are superimposed upon the Absolute so as to enable one to form some sort of understanding. Then, gradually these attributes are negated as a deeper and deeper analysis is performed. From the familiar, one is led to the unfamiliar. From the known, one is led to the unknown. As Śaṅkara put it: 'Their aim (religious knowledge) is to be the means of detachment from the objects towards which one is naturally attracted.'⁸

A teacher need not always employ a particular term or terms in an identical manner. As long as it may be demonstrated that Śaṅkara did not employ a term in a manner which is inimical to the fundamental doctrine of Advaita, then I believe a useful purpose may be served in its particular employment. To cite one example, sometimes it may serve one's purpose to distinguish between the waking and dreaming states and, at other times, it may be illustrative to equate them. To deny this is to deny the skill of a teacher. Further, it is well known that Śaṅkara's teachings employed many key terms which are polysemous and thus capable of more than one designate. This built-in ambiguity has been considered by some an asset and by others as a defect. It is up to the reader to decide. Precision is important but context usually decides a given meaning. Śaṅkara is famous for his internal and intertextual consistency. Thus, it behooves one to identify and be continually aware of Śaṅkara's own perspective.

As well, even by employing the philosophical approach to determine which writings are authentically Śaṅkara's, a tremendous amount of uncertainty still prevails. The issue is complex and complicated and one is sometimes tempted to remove the 'errors of antiquity' by substituting one's own. Whether one employs a careful analysis of Śaṅkara's use of certain technological terms,⁹ or colophons,¹⁰ or a stylometric approach comparing word frequencies,¹¹ the results remain deductive and confusing. Some of his works are beyond doubt.¹² But whether a person with Śaṅkara's genius could have employed different terminologies, analogies, styles, meters, and approaches cannot always definitively be determined from a philosophical analysis. The question as to whether Śaṅkara was a theist, a poet, a Śaivite, a Vaiṣṇavite, a tantric, a yogin, or exclusively an Advaitin cannot be definitively answered. Nor is it the case that such labels are mutually exclusive. To cite but one example, Jñāneśvar Maharaj is claimed alike by Śaivites, Vaiṣṇavites, tantrics, yogis, *jñānis*, and *bhaktas*, and each have advanced claims that his doctrine is theirs. It is a generally accepted rule that the greater an exposition, the simpler and more universal it is.

Finally, there is the traditional approach. In one sense, this approach deserves first mention for it is the oldest method and obviously the method that the author of this text intended for his audience. Prerequisites are stated (*sādhana catuṣṭaya*).¹³ Not only must discrimination and detachment be cultivated, but 'an intense longing for liberation' (*mumukṣutva*) must also be present as well as the text's declaration,

That person who desires to know the truth of the Self and who possesses the above mentioned qualifications should approach a Master, a knower of the Self, who confers freedom from bondage. (V. 33)

Religious seekers, devotees, and staunch believers do not question when Śaṅkara was born, all that he did or did not do, where he died, or what he wrote. To them there is a sense of absolute conviction and the only question is, 'How can we understand and follow his teachings and experience

liberation?' Their predominant interest lies in boons, blessings, spiritual instructions, and Self-realization.

The question of determining the authenticity of the writings attributed to Śaṅkara is a complicated issue. The fact that he allegedly lived such a short life, coupled with the plethora of works of such diverse character attributed to him, makes the issue all the more difficult. Which ones are genuine? Tradition wants to accept them all. Modern critics tend to be at the other extreme and exhibit a reluctance to accept more than three or four of the more than four hundred possibilities.

Determining the Dates of Śaṅkara

To fix with any certainty the exact dates of Śaṅkara is one of the most perplexing and controversial problems in the history of Indian philosophy.¹⁴ This is a common difficulty experienced in regard to many Indian historical personalities due to a paucity of records as well as conflicting traditions which appear in different parts of the country.

In attempting to determine the date of Śaṅkara, investigators have utilized (1) professed biographies of Śaṅkara known under the rubric of 'Śaṅkara Vijayas'; (2) internal evidence from Śaṅkara's undisputed works; (3) astrological data;¹⁵ (4) records or succession lists (*mathāmnāya*) from the Śaṅkara *mathas*; (5) epigraphic corroboration; and (6) legends from the living tradition of Advaita Vedānta in India.

The most popular, oft-quoted, and commonly accepted date (according to modern historians and scholars and the Śṛingerī Matha) is 788–820 CE.¹⁶ The traditional or orthodox view (as championed by most of the Śaṅkara monasteries or *matha*) is 508–476 BCE.¹⁷ However, this later view appears to be readily dismissable as it makes Śaṅkara a contemporary of Buddha and we know with certainty that Śaṅkara was clearly posterior to such Buddhist scholars as Dignāga (end of fifth century CE) and Dharmakīrti (beginning of seventh century).¹⁸ Taking note of all the analysis that has gone before him, G.C. Pande proposes that Śaṅkara should be placed somewhere near 650–700 CE, a date which agrees with that given in the *Darśana-prakāśa* and the Śṛingerī tradition.¹⁹

The Life of Śaṅkara

The lion of Vedānta appeared;
the universe of duality rejoiced

Though Śaṅkara's place within both Hinduism and the Advaita Vedānta philosophical tradition is tremendous and he commands the highest respect and reverence, studies about his life are scant²⁰ and controversial. They contain a profusion of legends and are filled with incredible miracles, seeming

exaggerations and distortions, contradictions, and inconsistencies. Whether this is a strength of the various accounts, or a weakness, depends upon one's perspective and interpretive abilities. Before us is a record of experiences, stories, legends (however incomplete), exaggerated, and unresearched, for which there are no simple explanations. At least a thousand years have passed and still we have but partial understandings, misinterpretations, and naive interpretations.

It has been said that legends about the life of Śaṅkara were shaped by three factors.²¹ First, there are the traditional accounts which declare that Śaṅkara was an incarnation of Śiva.²² Second, there was the need for the orthodox tradition to provide a genealogy, authentication, and support for the new monastic tradition which Śaṅkara supposedly created along with its religious, spiritual and social declarations. Third, there was the growing polemic of the Advaita tradition with its desire to highlight Śaṅkara's wondrous, victorious life (*digvijaya*).

The upshot of these three factors was the presentation, acceptance, and adoption of an ever-growing faith in, and reverence for, both Śaṅkara and the monastic centers which he supposedly founded. What is important to note here is that believers and spiritual aspirants are primarily looking for a personal experience, for personal liberation, for that which inspires and uplifts them and not just for information about, no matter how wonderful or interesting or even divine. It is because these legendary accounts further their belief in, and reverence for, Śaṅkara and his teachings that they are accepted, adopted, and repeated, whether or not they are historically true.

On the other hand, there are scholars and intellectuals who presuppose that the life and works of Śaṅkara can be meaningfully discussed and understood independent of a belief in them. The consequence of this type of postulation is that information becomes not only relevant, but all-important. This is the domain of 'those who want to know' in contrast to the previously above-mentioned 'those who want to be' (or believe). Pious devotees or staunch believers generally do not ask such questions, not seriously at any rate, for they focus on their own personal experience(s) or else on how to achieve such experiences. Their predominant interest lies in boons, blessings, and/or Self-realization.

Tradition declares that Lord Śiva was Śaṅkara's family deity and, flowing from this, the Śaṅkara literature has long been seen as a genre by means of which Śaṅkara was ultimately deified into an incarnation of Lord Śiva.²³ Traditional accounts of Śaṅkara's life begin with Lord Śiva – Lord Śiva as the primordial teacher (*ādīguru*); Lord Śiva as the boon-giver to Śaṅkara's parents; Lord Śiva as incarnating as Śaṅkara:

How strange! Under the banyan tree are old men. Their teacher is only a boy. His explanation consists in silence. Yet the disciples have been made free from doubts.²⁴

The Great God Śiva, the Self-created, the Merciful, the Destroyer of Manmata (Cupid), manifested himself as his holy embodiment, as a Śivalingam, on a hill

known as Vṛṣhācala, located near the Purna River in the Kerala country.²⁵ Lord Śaṅkara, the blue-necked one, out of boundless love for the welfare of living beings, will incarnate himself.²⁶

In the Kerala country in the village of Śāśala, a part of me (Śiva) shall be born with the name of Śaṅkara.²⁷ In Kālaṭi, the wife of the learned Śivaguru, will bear a son by name Śaṅkara being a part of Śiva.²⁸

Advaita's well-known, oft-quoted invocatory verse (*Guru-parampara śloka*) mentions the unbroken lineage of the teachers of Advaita. Dakṣināmūrti, the primordial *Guru*, is universally understood and then:

Nārāyaṇam Padmabhūvarṁ Vaśiṣṭhaṁ Śaktirīca tatputra Parāśarañca Vyāsaṁ Śukāṁ Gauḍapādaṁ mahāntaṁ Govinda Yogīndra athāsyā śiṣyam Śrī Śaṅkarācārya athāsyā Padmapādañca Hastāmalakañca śiṣyam tam Totakāṁ vārttikakāramanyān asmad gurūn santatamānato'smi

It may be observed from this list that the lineage begins with Lord Nārāyaṇa and the line continues from father to son down to Vyāsa's son, Śuka. From Śuka to Gauḍapāda onwards, the lineage is passed from *sanṇyāsin* to *sanṇyāsin* and the *Guru* has now become a *parivrājaka*, 'one who wanders' (looking for disciples), instead of the prior passing of the lineage from father to son directly within one's own house. As well, before Gauḍapāda, the teachers were either divine or semi-divine and, commencing with Gauḍapāda, the tradition of human preceptors begins.

Among other things, what this lineage does is to invoke authenticity. Not only does it provide continuity, a direct passage of the truth from the primordial teacher directly to Śaṅkara, but it also invokes the ideal, the norm, the authoritative voice of an authentic tradition coming from an authentic source, and Śaṅkara valued tradition (*saṃpradāya*) as the highest authority.²⁹ He said:

A conceited knower might say: I shall reveal the essence of the wheel of birth and death, of bondage, and the essence of liberation; I shall reveal the essence of the scriptures, but he is himself confused and is stupefying others since he rejected the teachers' tradition of deliberation on the essence of the scriptures and came to the refutation of scripture and to mental constructions opposing scripture.³⁰

According to tradition, to legend, on the banks of the Periyar River in the small village of Kālaṭi in Kerala, in the extreme south of India, Āryāmbā (Śivatārakā – Śiva's eye or Śiva's falling star) the virtuous wife of a Nambūtiri *brahmin* named Śivaguru (Śiva the Teacher) gave birth to a son just like Śrī Pārvatī, who begot Lord Subrahmaṇya. The birth was in an auspicious ascendant (*śubha lagna*) with an auspicious planet both in conjunction and aspected with it. The Sun, Mars, Saturn, and Jupiter were in exaltation.³¹ The birth of the child was accompanied by heavenly music and the sweet fragrance of flowers. The body of the child dazzled in its brilliance and on top of his head the sign of Śiva, a crescent moon, could be clearly seen. On his palm

was a mark left by Śiva's trident and on his breast was an image of a coiled cobra. On his forehead could be seen his third eye. Once again, for the protection of the good and the destruction of the wicked, the auspicious Lord Śiva had taken birth as an incarnation.³²

Before Śaṅkara was born, Āryāmbā and Śivaguru had been childless for quite some time. After many years, they decided to go to nearby Trichūr where there was a famous Śiva temple, Vṛśacala, and seek Lord Śiva's blessings for a child. Time passed, and austerities were performed, and then, one night, Lord Śiva appeared to Śivaguru in a dream and offered him a boon. After hearing of Śivaguru's desire for a child, the Great God said, 'I grant your prayer, but you have to select either of these two alternatives – choose either an all-knowing and virtuous but short-lived son, or one who will live very long but without any special virtue or greatness.'³³ Śivaguru, instead of declaring his preference, replied, 'What do you think? Will you please do whatever is best for humanity.'³⁴

This incident is typical of a Śaṅkara story which may or may not be historically accurate. Such occurrences are possible and do occasionally happen, though they probably happen much less in life than in fantasy. However, whether the story is historically accurate or not, it does serve as a very useful teaching tool. Whenever one is confronted with a choice, one can learn from this incident that if the person giving one a choice is much greater than oneself, the best option would appear to be to defer the decision to the boon-giver.³⁵

Another such story concerns Śaṅkara's mother. Tradition declares that Śaṅkara's father died before Śaṅkara turned five. This was probably the source for Dvaitins disparagingly referring to Śaṅkara as the son of a widow. As we shall soon see, Śaṅkara promised his mother that he would be with her when her death day approached. In this regard, Śaṅkara declared, 'There may be a bad child but there is no such thing as a bad mother.' What is the logic here? Is it merely a parochial Indian custom, or is there an universal truth involved? Śaṅkara held that a mother, in an incredible act of creation, gives a child its physical body. It is with this body that one is able, not only to seek the ultimate goal of life, e.g., liberation, but also to enjoy the myriad sense objects which all individuals desire and enjoy. Now, how will the child ever repay this gift? Even if the mother were to scold and beat and mistreat the child, there are not enough meritorious acts to counter-balance the merit which a mother receives for giving birth. Thus, even though one may dislike the individual personality and dislike a mother's actions, one must honor, respect, and love one's mother. Reverence and respect for one's mother is the only way to repay one's mother for her grace-bestowing act.

Śaṅkara's early childhood was full of signs and wonders. He was said to have been a precocious child prodigy who learned quickly and retained whatever he heard but once.³⁶ By the age of three it is said that he could speak and read Sanskrit. At five he was invested with a sacred thread and by the age of eight he had mastered the *Vedas* and *Vedāngas*.³⁷ At the age of seven he was said to have written his first book, the *Balabodha Samgraha*.

Numerous miraculous stories are told about Śaṅkara's childhood. There is no agreement among the traditional biographies, either in regards to individual events or even among particular incidents for a given event. Some of the more commonly related incidents include the actual partaking of a ritual offering by the goddess when he was five;³⁸ the shower of gold coins for the poverty-stricken woman who gave him an *āmalaka* fruit in the absence of any other possession;³⁹ the diversion of the Cūrṇā (Pūrnā) River for the convenience of his mother;⁴⁰ at the age of eight, his declaration to his mother that a crocodile had caught his leg while bathing in the river and her subsequent blessing for him to become a renunciant (*sannyāsin*).⁴¹

The eight-year-old *sannyāsin* walked north⁴² until he reached the banks of the Narmadā River. There, he encountered his guru, Govinda Bhagavatpāda, who asked him, 'Who are you (*kas tvam*)?'⁴³ Tradition declares that Śaṅkara burst into the hymn, 'Six Stanzas on Liberation',⁴⁴ which begins, 'I am neither the mind nor the intellect, neither the ego nor the mind-stuff . . . I am consciousness and bliss; I am Śiva, I am Śiva!' Legend also says that he composed the 'Hymn of Ten Verses' on one's true identity. 'That ultimate reality is not even One, then how can it be dual? It is neither aloneness nor the opposite. It is neither void nor the opposite. It is pure Advaita. In fact, words cannot encompass its meaning.'⁴⁵

Hagiographical accounts vary as to how long the young Śaṅkara spent with Govinda. During his stay of two, three, or four years, Śaṅkara supposedly composed a number of hymns, philosophical treatises, and commentaries. Tradition also claims that Śaṅkara wrote the *Vivekacūḍāmaṇi* during this period.⁴⁶ There is also a legend that during this period a great flood came and the waters of the Narmadā rose up to the entrance of the cave where Govinda and his disciples were staying. Seeing this, Śaṅkara chanted a particular *mantra* and invoked the waters to enter into his begging bowl (*kamandalu*), thereby quelling the flood. As this was happening, Govinda remembered Bādarāyaṇa's famous prophecy that the best and greatest commentary on his *Brahmasūtras* would be written by someone who succeeds in taming the raging river.⁴⁷

Śaṅkara's period of residence with Govinda had come to an end and thus Govinda said, 'Now it is time for you to compose your commentaries (*bhāṣya*) on the foundation works of Vedānta (*prasthānatrayī*).'⁴⁸ Therefore, proceed to Kāśī and do what you are ordained to do:⁴⁹

During his four-year stay in Kāśī, a tale is told of an encounter Śaṅkara had with an outcast (*cāndāla*).⁵⁰ While walking with his disciples in one of the narrow lanes of the city, Śaṅkara suddenly and unexpectedly encountered the *cāndāla* and, as the social custom of the day required an outcast to move aside so as not to pollute a *brahmin*, Śaṅkara asked the *cāndāla* to move aside. The reply was an unexpectedly surprising rebuke. 'O distinguished ascetic, best among the twice-born. You have established that the Absolute is everywhere. Who or what are you asking to move aside? This body, like yours, built up of food, is inert and cannot move by itself. If you are asking the omnipresent pure Consciousness of which I am the apparent manifestation to

move from blocking your way, that too is not possible. In brief, we are the same. Thus, whom are you asking to clear the way for whom?"

Śaṅkara immediately bowed to the *cāṇḍāla* and, having acknowledged the truth of the outcaste's words, composed a poem on the spot.

O best among men. What you have said is true. One gets a clear experience of that pure Consciousness during waking, dreaming, and deep sleep. That pure Consciousness is present in all bodies, from Brahma to small ants and insects. It witnesses all that happens in this universe. That pure Consciousness alone exists. I am not matter in the form of this body or sense organs. He who has such a complete understanding, whether that person be a *cāṇḍāla* or twice-born, he is my guru. This is my understanding.

Time passed and Śaṅkara knew that his mother, Āryāmbā, was on her death bed.⁵¹ He sat comforting her and assured her that she would be liberated. She asked him about liberation and Śaṅkara explained to her the four-fold prerequisites of spiritual discipline (*sādhana catuṣṭaya*).⁵² Tradition says that Śaṅkara tried to teach her the essence of Advaita, but, finding that he wasn't succeeding, he chanted hymns to Śiva and Viṣṇu and enabled his mother to meet death with courage and calmness. Then, although his *sannyāsin* vows, in principle, should have prevented him from performing her last rites, he thought to himself, 'I have given her my word and besides my body grew out of hers. How can that connection be severed even if I am a *sannyāsin*?' The traditionalists were infuriated and would not let Śaṅkara proceed. Thus, Śaṅkara decided to cremate his mother in the back yard of her house. Since the *brahmins* refused to give him fire to light the pyre, Śaṅkara used his yogic powers, and, chanting vedic *mantras*, lit the pyre and cremated his mother.

The tale goes on, as is now well known, of the things that were done at that time, of the things that are yet to be known, of the mysteries long unforeseen, and of the victory looked for. Legends abound. Tales are told of Śaṅkara meeting Vyāsa;⁵³ of his life-span being extended to thirty-two years;⁵⁴ of his visit to Bādarikāśrama;⁵⁵ of his meeting with Lord Siva;⁵⁶ of Govinda's passing away (*mahāsamādhi*);⁵⁷ of his victory tour (*digvijaya*);⁵⁸ of his meeting with the Kāpālikas;⁵⁹ of his meeting his four main disciples, Padmapāda,⁶⁰ Hastamalaka,⁶¹ Sureśvara,⁶² and Toṭaka;⁶³ of his debate with Maṇḍana;⁶⁴ of his ascending the Sarvajñā Pīṭha;⁶⁵ of his establishing his monasteries (*matha*);⁶⁶ of his visit to Mount Kailāsa and his receiving the five *lingas*;⁶⁷ and finally his *mahāsamādhi*.⁶⁸

The Works of Śaṅkara

The lion of Vedānta roared;
the universe of duality disappeared

During Śaṅkara's relatively short life, more than four hundred works including commentaries and sub-commentaries (*bhāṣya* and *vārttika*), independent

works (*prakarana*), and hymns, poetry, and praises of deities (*stotra, stava, stuti*) have been attributed to him.⁶⁹ It is generally agreed that the majority of these works are apocryphal. In all likelihood this list grew to such proportions because, in order to give a book authenticity, it has long been a common practice in India to attribute it to a famous author. Further, all the heads (*mathādipati* or *jagadguru*) of the various Śaṅkara monasteries have borne the title ‘Śaṅkarācārya’ and thus any works which they wrote could easily be mistaken for, and legitimately called, a work of Śaṅkarācārya.⁷⁰

The question of determining the authenticity of which works are truly Śaṅkara’s is controversial and vexing.⁷¹ One of the early criteria considered by critical scholarship for determining Śaṅkara’s authorship of a given work was whether it was commented upon or quoted in one of the early commentaries.⁷² However, this criteria of subsequent commentaries or mention therein is as easily doubtable as to doubt Śaṅkara himself. Certainty is still lacking.

The German scholar Paul Hacker was one of the first modern scholars to formulate the problem of authorship clearly and to propose methods of investigation thereon.⁷³ He proposed three main principles for determining the validity of a work: Check the colophon of a work and observe whether it is attributed merely to ‘Śaṅkarācārya’ or, more authentically, to ‘Bhagavat’ or any of its versions such as ‘Bhagavatpāda’ and ‘Bhagavatpūjyapāda’; check for references in the works of his immediate disciples; and analyze the contents and/or special use of terminology in the work in question. However, it must be noted that Śaṅkara’s authorship cannot be conclusively solved by an analysis of a particular work’s contents, table of categories, terminology, or colophon. Further, the plethora of ascribed poetical works neither contain strict philosophical terminology, logical argumentation, nor colophons. Thus, the debate rages on.

The question of determining the authenticity of the writings attributed to Śaṅkara is a complicated issue. The fact that he allegedly lived such a short life coupled with the plethora of works of such diverse character attributed to him makes the issue all the more difficult. Which ones are genuine? Tradition wants to accept them all. Modern critics tend to be at the other extreme and be reluctant to accept more than three or four of the possibilities.

It is beyond the scope of this book to examine further the details of the debate concerning the authenticity of the works ascribed to Śaṅkara – a subject which has been dealt with by other scholars in great detail. However, I will take up this issue with regard to whether or not Śaṅkara was the author of the *Vivekacūḍāmaṇi*.

The *Vivekacūḍāmaṇi*

Within Indian philosophy there are a number of types of sourcebooks. The *Vedas* and *Upaniṣads* comprise the primary scriptures (*śruti*). The Epics (*Itihāsa*) including the *Bhagavadgītā*, the *Purāṇas*, the Law Books (*Dharmaśāstra*), and the philosophical literature (*darśana*) comprise the

secondary scriptures (*smṛti*). Among the philosophical literature, Vedānta recognizes the *prasthānatraya* (*Upaniṣads*, *Bhagavadgītā*, and *Brahmasūtras*) as foundational. However, to study these three foundational sourcebooks requires not only a qualified teacher, but also a profound knowledge of Sanskrit and a proficiency in grammar, logic, investigation, and vedic lore.⁷⁴ Śaṅkara, knowing that not all people would be qualified to study the foundational sourcebooks, compassionately wrote what are known as independent philosophical treatises (*prakarāṇa grantha*).⁷⁵ A *prakarāṇa* treatise has four indispensable elements (*anubandha catuṣṭaya*): the determination of the fitness of a student for the study of the treatise (*adhibikārī*); the subject matter (*viṣaya*); the mutual relationship between the treatise and the subject matter (*sambandha*); and the object to be attained by the study (*prayojana*).⁷⁶

Though the *Upadeśasāhasrī* (*A Thousand Teachings*) is the only independent treatise which modern scholars have unequivocally ascribed to Śaṅkara,⁷⁷ tradition claims that among the more important independent works which Śaṅkara wrote are *Ātmabodha*, *Aparokṣānubhūti*, *Pañcikarāṇa*, *Śataśloki*, *Sarva Vedāntasāra Saṅgraha*.

The *Vivekacūḍāmaṇi* is one such independent philosophical treatise and is perhaps the most popular of the *prakarāṇas* ascribed to Śaṅkara.⁷⁸ It is a dialog between a teacher (*guru*) and student (*śisya*) expounding the quintessence of Advaita Vedānta. As its name indicates, *cūḍāmaṇi* or crown jewel⁷⁹ of *viveka* or discrimination, discrimination is of paramount importance in one's quest for liberation.

In a recent article,⁸⁰ Francis Clooney describes the *Vivekacūḍāmaṇi* as a 'pedagogical masterpiece exclusively for male *brahmins*'. I take issue with this claim, as my commentary on V. 2 states. This entire issue has been well documented in a recent book by Roger Marcaurelle.⁸¹

Ingalls declares that there are four texts which are indubitably Śaṅkara's on the evidence of his direct disciples.⁸² He then states that, 'if we then find a single occurrence of some distinctive theory on a problem of Vedānta philosophy (which does not appear in his *Brahmasūtra-bhāṣya*), whatever the traditional ascription of this other work may be, we have *prima facie* evidence that it is not by Śaṅkara'.⁸³ Thus, he concludes with absolute certainty that Śaṅkara definitely did not write the *Vivekacūḍāmaṇi* for, the author of it has (1) made an absolute equation of the waking and dream states, and (2) employed the theory of indescribability (*anirvacanīya*). On the other hand, Hacker, who pointed out that Śaṅkara uses the word '*anirvacanīya*' in quite a different sense from that found in the *Vivekacūḍāmaṇi*,⁸⁴ still accepts the work as genuine based on the colophon.⁸⁵

All this being given, a strong case can be made that the *Vivekacūḍāmaṇi* is a genuine work of Śaṅkara's and that it differs in certain respects from his other works in that it addresses itself to a different audience and has a different emphasis and purpose. There is no rule that insists that a *prakarāṇa* treatise should be consistent with a commentary. Indian philosophical works must conform to a prescribed form, setting forth, in an ordered manner, their leading concepts and doctrines. *Prakarāṇa* works, on the other hand, are

short manuals which confine themselves to some essential topics of a given theme.

In the case of the *Vivekacūḍāmaṇi*, it is a manual for spiritual disciplines (*sādhana*). Further, it places an emphasis on spiritual practices which purify the mind;⁸⁶ it emphasizes the horrors of the world;⁸⁷ it makes numerous precise lists with very fine distinctions; it prolifically mentions ‘wise men’ and expands the scope as to who and what a wise man is.⁸⁸ Obviously, one of the consequences of these latter references is to draw attention to, and invoke, tradition, lineage, and authority. Gussner claims this is a blatant attempt to claim legitimacy, but it may just be an attempt to inspire the spiritual aspirant. The *Vivekacūḍāmaṇi* advises the spiritual aspirant to revere and worship the teacher as a means of progressing in one’s spiritual life.⁸⁹ Thus, in all likelihood, the numerous references to ‘wise men’ is not only a ploy to invoke authority but is also an encourager of inspiration.

Some of the tests Hacker proposed to determine whether or not a work was authentically Śaṅkara’s or not include:⁹⁰

1. The term *avidyā* means superimposition (*adhyāsa*) and not as synonymous with such terms as *jāda*, *bhāvarūpa*, *āvaraṇa*, *vikṣepa*, *anirvacanīya*
2. The term *māyā* being infrequently used in comparison with *avidyā*
3. Reluctance or refusal to accept the term *ānanda* as a positive property of *Brahman*
4. The waking and dreaming states are not equated (as in Gauḍapāda).
5. A work concludes with the colophon, ‘Bhagavatpāda or Bhagavatpūjyapāda’.⁹¹

Then, there are two other issues: the use of *prāgabhāva* and *jīvanmukti*. Let us examine these points, one by one.

Avidyā

It would appear that for Śaṅkara, *avidyā* is a term which is fundamentally a description of an affliction of the psyche, an existential description of a state of being, an experiential realm of ignorance. It is a ‘given’, an existential fact in each and everyone’s experience. The moment a person is born, ignorance is there. Thus, it is not, first and foremost, a metaphysical entity, a full-blown philosophical concept, so much as it is a useful tool and description. If this is so, and it should be, as it would be in keeping with the feeling that Śaṅkara was first and foremost concerned with an individual’s liberation and not with philosophy *per se*, then I believe a case may be made that Śaṅkara was the author of the *Vivekacūḍāmaṇi* or, if that is too strong, there are at least some reasonable replies to the objections that he was not.

Śaṅkara defined ignorance (*avidyā*) in his *Brahmasūtrabhāṣya* as ‘Ignorance is the mutual superimposition of subject and object, the mutual transposing of Self and nonself, the unacceptable combining of true and false’.⁹² In the same place he also said that ‘learned men regard this superimposition (*adhyāsa*) thus defined as *avidyā*’⁹³ and that superimposition is the imposition of a thing

on what is not that thing (*atasmims-tad-buddhiḥ*).⁹⁴ He also said, 'Avidyā is *parameśvarāśraya*, that is, it depends upon Brahman. And in it (*avidyā*) the individuals, having lost their identity with Brahman, rest.'⁹⁵

As a philosophical term, *avidyā* (*māyā*) is the key concept of Advaita (see verse 45 onwards).⁹⁶ Since Śaṅkara did not differentiate between *avidyā* and *māyā*, as post-Śaṅkarite Advaitins did, in the present context the two terms may be viewed as one key concept. This entails elaboration in order that a misunderstanding does not result. Critics sometimes label Advaita Vedānta as '*māyā-vāda*' and Advaitins are called '*māyā-vādins*'. These terms are used disparagingly and yet there is a grain of truth in the matter. *Avidyā/māyā* cannot exist or function independent of *Brahman* and it ceases to be when *Brahman* is realized. Still, *avidyā/māyā* is the device by which the Advaitin explains how the One Reality appears as multitudinous. Strictly speaking, *Brahman* is the be-all and end-all of Advaita and, if anything, Advaita should be called '*Brahma-vāda*'. This is so because Advaita, and Śaṅkara, never lose sight of the central doctrine that *Brahman* is Real, the world is non-real, and the individual is non-different from *Brahman*. And yet, the concept of *avidyā/māyā* may still be said to be central to Advaita.⁹⁷ What the critics have done is to mistake the means for the end. The reality of Ātman/*Brahman* is Śaṅkara's sole concern. Śaṅkara is not interested in proving the existence of *avidyā/māyā*. Nonetheless, though *avidyā/māyā* is not ultimately real, its importance cannot be exaggerated for the role that it plays.

Hacker claims that Śaṅkara (in his BSBh) does not raise *avidyā* to an eternal, metaphysical entity in the way his successors do.⁹⁸ This seems acceptable. In this context, the *Vivekacūḍāmaṇi* constantly uses the word 'beginningless' (*anādi*) in conjunction with *avidyā*.⁹⁹ Does this imply that Śaṅkara did not write the *Vivekacūḍāmaṇi*? Not necessarily, for it should be noted that Śaṅkara himself, in his most unquestionable work, does call *adhyāsa* 'beginningless'.¹⁰⁰ And as he equates *adhyāsa* with *avidyā*, it logically follows that *avidyā* is beginningless. How many instances make a case?

Interestingly, Hacker says that the fact 'that Śaṅkara equates *avidyā* with the basic error of all worldly existence distinguishes him from all later Advaitins who considered *avidyā* a factor which causally conditions all error insofar as it is, so to speak, the stuff out of which every false idea is formed.' For Śaṅkara, *mithyājñāna* or false knowledge occurs like a synonym for *avidyā* while for post-Śaṅkara writers *avidyā* is the cause of *mithyājñāna*.

In V. 199, 'Individualness exists only so long as delusion persists, as it is born of false knowledge. The rope is mistaken for a snake only as long as the delusion lasts; there is no more a snake once the delusion is destroyed.' In V. 203, 'The relation of the Self and the intellect is due to false knowledge.' In V. 348, 'So too, the removal of illusory knowledge and suffering produced by false projections withdraws.' We can observe that the three instances in which *mithyājñāna* occurs in the *Vivekacūḍāmaṇi*, the term is used as a synonym for *avidyā*. However, this being said, it is true that the *Vivekacūḍāmaṇi* does describe *avidyā* as the material source of the world¹⁰¹ and this goes against Hacker's criterion that *avidyā* should not be materialized. Yet, Śaṅkara

does speak of *avidyā-bija*¹⁰² and *avidyātmaka*¹⁰³ in terms which suggest a relationship of material causality.

Again, Hacker claims that the sequence of terms like ‘*avidyā-kāma-karma*’ distinguishes Śaṅkara’s use of *avidyā* from that of his successors.¹⁰⁴ He contends, and in this he appears to be correct, that Śaṅkara uses *avidyā* as a general term equated with the basic error of all worldly existence, while his successors defined it much more precisely, especially its role as the material cause of the empirical world as well as of all errors. This is to be expected since his successors had to reply to specific philosophical challenges. However, on the one hand, Advaita is not a house divided against itself for the concept of *avidyā* is central to Advaitin’s in spite of their individual uses and, second, it is strange that V. 58 reads ‘*avidyākāmakarmādi*’; V. 98 reads ‘*avidyāpi ca kāmakarmāni*’; and V. 334 reads ‘*avidyākāryaduḥkham*’. Again, how many instances do there need to be to make a case? Whether this series of terms seems to coincide with the Yoga system’s similar series, as Hacker speculates,¹⁰⁵ does not affect the point at hand.

Anirvacanīya

In the *Vivekacūḍāmaṇi* (V. 111), *māyā* is described as, ‘neither real nor unreal nor both; It is neither undifferentiated, nor different, nor both; It neither has parts nor is partless nor both. It is supremely wonderful and of an inexpressible, undeterminable (*anirvacanīya*) form.’ This is the only occurrence of *anirvacanīya* in the *Vivekacūḍāmaṇi*. Hacker claims that Śaṅkara never calls *avidyā anirvacanīya*. Yet the *Vivekacūḍāmaṇi* does not draw any technical distinction between *avyakta*, *avyākṛta*, *anirvacanīya*, and *avidyā*. The falsity of the empirical world consists in its being misunderstood as other than *Ātman/Brahman*. Superimposition is ignorance. Even if Śaṅkara did not spell out the characteristics of *avidyā* in any detail in his unquestioned works, this does not mean that he could not, or did not, in others. The idea logically extrapolated implies ‘what is other than the real nor unreal and so on.’ Śaṅkara himself used the term *tattvānyatvābhyaṁ*, while later writers employed *sadasadbhyām* or *sattvāsattvābhyaṁ*.¹⁰⁶ The first term means ‘that or other than that’; the second term means, ‘either real/being or non-real non-being’. *Anirvacanīya* means indeterminable or unspecifiable. All these terms mean ‘indeterminable either as real or unreal’. Hacker’s analysis of these terms is certainly open to interpretation, and, as the traditional commentators did not explain them, one is left to one’s own insight.¹⁰⁷

Māyā

Over the centuries, as we earlier noted, Advaita has been known as *māyāvāda*. Śaṅkara never called his thought that and Hacker believes that were one to select a catchword, it would hardly be that.¹⁰⁸ But, as myself and many many others state, *māyā* is the key-concept of Advaita and the one term which opponents of Advaita need to both exploit and demolish if they are to erect

their own systems of thought. Personally, I think that the one catchword for Śaṅkara's thought should be the Self (*ātman*), as it is the be-all and end-all of Advaita. I am the Self. You are the Self, he/she/it is the Self. That is the Truth. But that is another matter.

In the *Vivekacūḍāmani*, the word '*māyā*' occurs fifteen times and the word '*avidyā*' sixteen times. Those who count words say that Śaṅkara, in his uncontested works, employed these two terms in a 1:5 ratio. But what does that prove? Especially since it has often been noted that Śaṅkara did not make a distinction between these two terms. In one place, Hacker seems to imply that these two terms are not synonymous since they are being compared and not equated, but I cannot accept this interpretation.¹⁰⁹ In the sentence, 'The one Parameśvara . . . appears in manifold manifestations through *avidyā*, as the magician through *māyā*' (BSBh 1.3.19), the manifestation of the world appears through ignorance just as a magician's magic appears through illusion. There is a similarity of concepts; there is a resemblance; they are synonymous.

This being said, whether in Śaṅkara's accepted works or in the *Vivekacūḍāmani*, *māyā* is employed to mean either imagination or magic¹¹⁰ (especially in conjunction with a magician); illusion¹¹¹ (especially in comparison); concealment;¹¹² or the magical power of God¹¹³ (Viṣṇu's special power). Thus, it is not logical to draw the conclusion that Śaṅkara is not the author of the *Vivekacūḍāmani* from the use of *avidya/māyā* found therein. In this day and age it should be well understood that Śaṅkara could easily have used a variety of terms in a variety of ways without being pinned down to one usage or being accused of inconsistency if he did. Consistency is important, yet, perhaps the only real inconsistency which would destroy Śaṅkara's Advaita is if he uses a term which denotes the ontological reality of duality. After all, he surely spoke to a number of different audiences, each with its own qualifications, at various times, in various places, and for various purposes. In this, he was truly within the Upaniṣadic fold and employed Upaniṣadic techniques.

Ānanda

In V. 107, 109, 153, 213, 227, 240, 301, 307, and 352 the Self is described as ever-blissful (*ānanda*). Śaṅkara did not or could not deny that *Ātman/Brahman* is of the nature of bliss. This is both obvious and convincing from his commentary on the *Brahmasūtras*.¹¹⁴ What he was careful not to do was to give the impression that this 'bliss' was some sort of empirical happiness, that it was an attribute, that it was an experience, that it involved some sort of change and duality. But, without a doubt, Śaṅkara is in agreement with the *Taittirīya Upaniṣad* which declares that bliss is part of the nature (*svābhāvika*) of the Self.¹¹⁵ In the BSBh. context, Śaṅkara says that 'bliss is the Highest Self' (*tasmād ānandamayah paramātmeti siddham*). Yet, because the argument is neither perfectly clear nor rigorous in this context, at the end of the discussion, Śaṅkara points out that in the *Taittirīya Upaniṣad* 2.1–5,

if the *mayaṭ* suffix indicates abundance in the sheath of bliss (*ānandamaya koṣa*), the same will have to be accepted for the four other/outer sheaths, and this is not acceptable to any Advaitin. Thus, he explains that the Absolute cannot literally be a part of the bliss sheath and that the Absolute is really the foundation of it. In his BSBh. 1.3.8–9, Śaṅkara accepts bliss as an important attribute of Īśvara. In this regard, the *Vivekacūḍāmaṇi* is in perfect accord with Śaṅkara's other works.

The *Taittirīya Upaniṣad* enumerates five sheaths from the food sheath to the sheath of bliss, which are arranged inside each other, with the food sheath outermost and the sheath of bliss innermost. When superficially viewed, it appears as though the text speaks of each subsequent inward sheath as the self of its outward sheath, i.e., the sheath of vitality as the self of the food sheath and so on. Śaṅkara, however, ultimately rejects the idea that the sheath of bliss is the Self. On various grounds, he rejects the idea that the self, consisting of bliss, cannot be the Self but only the conditioned self. This view is also put forth in his BSBh.¹¹⁶

Waking and Dreaming

A doctrinal point which is dramatically raised in support of the claim that Śaṅkara is not the author of the *Vivekacūḍāmaṇi* is its seeming equation of the waking and dream states in the manner of Gauḍapāda while Śaṅkara is said to carefully distinguish the two.¹¹⁷ However, while V. 172 says that, ‘there is no difference in the waking and dream states’, V. 100 says, ‘Dream is a state different from the waking state’. Before leaping to conclusions, however, V. 172 draws a parallelism between dreaming and waking to illustrate the power of the mind and to point a way to spiritual equanimity. It states that ‘the mind creates everything’ and this is true for both the waking and dreaming states.

This very point is made in the *Upadeśa Sāhasrī*:

Just as it is experienced in this world that a snake superimposed upon a rope does not exist, nor water in a mirage, and the like, unless they are apprehended, so it is reasonable that duality in the waking and dreaming states also does not exist unless it is apprehended.¹¹⁸

How does one know that one is awake? No matter what one may claim as proof that one is awake, the charge may always be made that one is merely dreaming. Dreams and dream objects are real so long as one is dreaming. It is only when one ‘wakes’ up that one knows such objects were mind-made. The *Māndūkyā Upaniṣad*¹¹⁹ makes an analysis into the three states of experience to show the non-duality of the Self. What is at issue is the use that one makes of the analysis. It is true that Śaṅkara has made distinctions between the waking and dreaming states as well as between empirical (*vyāvaharika*) and illusory (*prātibhāsika*) objects. But this does not necessarily imply that he could not or did not equate these two states when making another point. The

discipline of an enquiry into the three states of existence (*āvastha-traya-vicāra*) may also be for the explicit purpose of liberation and not just for establishing ontological theories.

Colophon

It is a wonder that, in spite of the *Vivekacūḍāmaṇi* failing to meet Hacker's criterion for declaring a particular work as genuinely by Śaṅkara, it is declared by Hacker as genuine on the basis of its colophon.¹²⁰ Śaṅkara was called 'Śaṅkara', 'Bhagavat', 'Bhagavatpāda', and 'Bhagavatpūjyapāda' by his direct disciples.¹²¹ In later Advaita literature, Śaṅkara is called 'Bhagavatpāda' and 'Bhagavatpūjyapāda'.

It is a curious phenomena that in none of the ancient works was Śaṅkara called Śaṅkarācārya, the name by which he is best known today. Of his direct disciples, Padmapāda once calls him 'Śaṅkara' (*Pañcapādikā, Marigalācarana*, V. 3) but usually designates him as 'the Commentator' (the Bhāṣyakāra). Sureśvara calls him 'Śaṅkara' twice (*Naiśkarmyasiddhi* 4.74,76) as well as 'Bhagavatpāda' (*Naiśkarmya-siddhi* 4.19) and 'Bhagavatpūjyapāda' (*Naiśkarmyasiddhi* 4.43). He was also known as 'Bhagavatpāda – Totakācārya's teacher',¹²² 'Bhagavān Bhāṣyakāra' by Vācaspati-miśra,¹²³ and 'Bhāṣyakāra, Bhagavatpādācārya, Bhagavatpūjyapādācārya' by Jñānottama.¹²⁴

Research has revealed that Śaṅkara was generally known as either just plain 'Śaṅkara' without any title or else 'Bhagavat' (either with or without -pāda or -pūjyapāda). Using this as a definitive criterion of the genuineness of a work, Hacker thus concludes that, like the *Upadesasāhasrī*, since the *Vivekacūḍāmaṇi* concludes with the colophon 'Śaṅkara-Bhagavat', it must be genuine.

Finally, in addition to Hacker's points, there is the issue of the use of the term 'prior non-existence' (*prāgabhāva*) found in the *Vivekacūḍāmaṇi*.

Prāgabhāva

According to Pande, 'The major argument against the authenticity of the *Vivekacūḍāmaṇi* is its use of the term *prāgabhāva* (prior non-existence)¹²⁵ which as Belvalkar had pointed out, Śaṅkara had rejected in his *Brahma-sūtrabhāṣya*.¹²⁶ According to Indian philosophy, there are four types of non-existence that can be known through non-cognition: *prāgabhāva*, *pradhvamsābhāva*, *anyonyābhāva*, and *atyantābhāva*.¹²⁷ *Prāgabhāva* is defined as 'The non-existence of an object before it comes into being'.

In the *Vivekacūḍāmaṇi*, this term is used as a typical example or illustration (*drṣṭānta*) to illustrate the destruction of ignorance (*avidyā*) as something which never was. In this verse, Śaṅkara is not advocating the possibility of something (any- and every-thing) existing. There has never really been an object. To illustrate this, the water in a mirage doesn't exist now, it did not exist in the past, nor will it exist in the future. The author of the *Vivekacūḍāmaṇi* is not using the term in the context of a real causality (*satkāryavāda*). The

world illusion seemingly appears and then disappears and ceases. It is only in this context that the term is being employed.

Jīvanmukta

Verses 318, 419, 429–441, and 552 of the *Vivekacūḍāmaṇi* mention the concept of liberation-while-living (*jīvanmukti*). This idea is one of the most original and inspirational ideas that India has contributed to the world. Of all the Indian philosophical systems which propound this concept of *jīvanmukti*, Advaita Vedānta is unique in that it is the only school which must necessarily embrace the concept.¹²⁸ That is, doctrinally, Advaita's metaphysics has a built-in necessity which demands the concept. If one grants Advaita's presuppositions, *jīvanmukti* is not only a logical consequent, but necessarily so. However, modern scholars contend that Śaṅkara never employed the term and thus it follows that Śaṅkara is not the author of the *Vivekacūḍāmaṇi*.

This being said, the final position (*siddhānta*) of Śaṅkara states that the Self (*Ātman*) and liberation (*mukti*) have the same meaning.¹²⁹ This implies that the term '*jīvanmukti*' is both relative and redundant. The qualifier '*jīvan*' is unnecessary. A *mukta* is a *mukta*, with or without a body.¹³⁰ It may be said that a knower of the Self with a body is a *jīvanmukta* and when that person sheds the body, he attains *videhamukti*. But this difference exists only for the onlooker, not the *mukta*.

Obviously this does not prove that Śaṅkara wrote the *Vivekacūḍāmaṇi* but his numerous references to 'mukti' demonstrate conclusively that he was aware of the meaning of the concept. Without other evidence, this alone is not enough to deny he employed the term in other work.

The distinctive insight of Śaṅkara is simple to state and even more devastating in its implications: 'The Absolute is Real; the world is neither real nor unreal; the individual is not different from the Absolute.'¹³¹ To unpack this *sūtra*-like insight is to make explicit what is implied in the central teachings of Śaṅkara. In other words, the individual is the Absolute,¹³² the seeker is the sought . . . not sometime later, in a place above and beyond, but here and now.¹³³ Thus, liberation-while-living (*jīvanmukti*). Any seeking obviously manifests a denial of the presence of the sought and necessarily implies ignorance of what-is. As the *Vivekacūḍāmaṇi* says, 'It can be neither thrown away nor taken up'.¹³⁴

The word '*jīvanmukti*' itself does not occur in the canonical texts of Vedānta. It is not found in the *Vedas*, nor in the earlier *Upaniṣads*, the *Bhagavadgītā*, or the *Brahmasūtras*. However, the concept or idea of liberated-while-living can be found scattered throughout the literature. Below are a few references:

Verily, while we are here we may know this – BrhUp 4.4.14

A mortal becomes immortal, attains *Brahman*, even here, when the knots of the heart are destroyed – KaUp 2.3.14

He who knows that which is set in the cave of the heart, he, here on earth, cuts the knot of ignorance – MuṇḍUp 2.1.10

Whosoever, O Gārgī, in this world, without knowing this Imperishable . . . departs from this world is pitiable – Br̥hUp 3.8.10

There is truth if a person knows it here and if not there is a great loss – KēnaUp 2.5

When, to one who knows, all beings have, verily, become one with his own Self, then what delusion and what sorrow can be to him who has seen the oneness? Īśa Up 1.7

While I (Vāmadeva) was in the womb I realized (the Self and subsequently lived a long and productive life) – AitUp 2.1.-5-6

Śaṅkara's commentary on Br̥had. Up. 4.4.6 – The man free from desires realizes Brahman even here (sa ca vidvān āpta-kāmāḥ ātmā-kāmatayā ihaiva brahmabhūtaḥ)

The BG 5.23, 28 says, “Before he is released from the body (prāk śarīra vimokṣayāt), if a yogi has perfect control over his mind and attains identity with Brahman, he is eternally liberated (yaḥsadāmukta eva saḥ).”

Brahman-knowledge takes place even in this life – BS 3.4.51

On the realization of Brahman, non-attachment and the destruction of both prior and subsequent actions occurs – BS 4.1.13

Having reached the Self, the soul attains liberation – BS 4.1-3

Those who have a mission to fulfill continue in the physical state as long as the mission demands – BS 3.3.32

Thus, a case can be made that it is unlikely that Śaṅkara was unaware of the term ‘jīvanmukti’ and also that he was unaware of what it stood for. To declare that because he did not use this exact term in his BSBh does not necessarily imply that he may not have employed it in another place. To be fair, however, it also does not necessarily imply that he ever did employ the term either.

Conclusion

Was Śaṅkara the author of the Vivekacūḍāmaṇi? His thought has been, and continues to be, described, defined, and interpreted in different ways depending upon one's point of view. In other words, there are seemingly many Śaṅkaras. His thought is a ‘philosophy’ to the scholar who desires conceptual consistency; it is ‘words to live by’ for the spiritual aspirant who is interested in personal experience; it is a ‘methodological tool’ or a ‘thunderous silence’ for the sadguru who ‘speaks’ about the Unspeakable.

On the one hand, these points of view are most appropriate. A distinction between Absolute (*pāramārthika*) and relative (*vyāvahārika*) points of view can be found in Śaṅkara's writings.¹³⁵ On the other, an incorrect understanding regarding perspectives has led to gross misconceptions resulting in

misinterpretations where critics have accused Śaṅkara of doctrinal inconsistencies, contradictions, and absurdities. Here are three examples:

1. While Śaṅkara is prepared to admit a plethora of distinctions at the empirical level, all distinctions are denied from the Absolute point of view. What is true from one point of view or level of reality is not from another. However, this does *not* mean that there are two realities, two truths. There is one Truth, one Reality as seen from two different perspectives.¹³⁶ Śaṅkara avers that one perspective is from the point of view of ignorance; it is relatively true (the sun seemingly rises and sets), while the other point of view is from the perspective of wisdom. The pluralism that is experienced at the empirical level, and with which philosophical enquiry commences, is not the final Truth.

Śaṅkara avers that anything which is experienced is real, in some sense or other.¹³⁷ Therefore, his epistemology is realistic and posits that every cognition points to an objective reference – whether veridical or erroneous. The question is: Exactly *how* real are the things that are experienced in the empirical world? What is their ontological status? Śaṅkara replies that the things of the empirical world are real only so long as the empirical order lasts:

The division of real and unreal depends upon knowledge or experience: That is real whose knowledge does not miscarry; the unreal on the contrary, is the object of a knowledge which fails or goes astray.¹³⁸

Thus, according to Śaṅkara, the Real is that which lasts, which suffers no contradiction, which is eternal and unsublatable (i.e., unchangeable). The unreal is that which never appears, not even in one's wildest imagination (i.e., a square circle or the child of a barren woman). Things of the world may be said to be (provisionally) real until they suffer sublation. Thus they are called illusory (*mithyā*). Since they are cognized, they cannot be called unreal. Since they are sublated, they cannot be called Real. What a mystery! The sun is *seen* to traverse across the sky and, yet, everyone knows that it does not move! Water is *seen* in a mirage and yet there never has been water there, nor will there be, nor is there now. By this criterion, Ātman/Brahman alone is the absolutely Real. All else is called 'real' only by courtesy. The distinction between one individual and another, distinctions regarding a single individual, all multiplicity is but a concession to the Truth made from the relative point of view.

However, to bring out the full implications of this, it should be noted that such expressions as 'Absolute', 'Real', 'absolutely Real', or 'from an Absolute point of view' are merely contextual.¹³⁹ They are used only by way of contrast with all that is not real. For example, in no other sense can the Self (Ātman) or the Absolute (Brahman) be called Real. If one accepts (even provisionally) the empirical world of plurality, then such expressions are meaningful. But to one who has realized the Self, these expressions lose their significance. For such a one, 'Veda is no longer Veda'.¹⁴⁰

2. There are those who pit Advaitin against Advaitin. Śaṅkara's systematic exposition of Advaita has been explained, expounded upon, and interpreted by a number of Advaitins either by way of subcommentaries, glosses, or independent treatises.¹⁴¹ Because of the various subtle and not so subtle doctrinal variations found therein, some scholars aver that Advaita Vedānta is not only not a single, uniform system of thought, but a house divided against itself. It must be stressed again and again that these differences are only *exegetical* and not doctrinal. Such differences have arisen in the course of an elucidation of a particular point of view, in the clarification of an issue, in the answering of a critic's objection, in the presentation of another avenue for experience for a spiritual aspirant, and so on. All these subtle and not so subtle differences take place only from within the framework of Advaita Vedānta. Every perspective, every mode of interpretation, which are all no doubt significant and insightful, are relative to, and are intended only to help a spiritual aspirant realize the inward Self.¹⁴² As such, these differences are not irreconcilable within the framework of Advaita. No Advaitin ever takes his eyes off their central theme regarding the absolute non-difference of Ātman with Brahman and all that that implies.
3. The radical mark of Śaṅkara's writing is that it stands for a plenary experience of non-duality. This experience, he claims, is the culmination of all thought, of all systems of philosophy. Non-duality can be, and has been, expounded systematically – but strictly speaking it is not a system of thought nor a school of philosophy. Teachings are methodological tools devised primarily as an instrument employed to shift one's focus from the unreal to the real. Acknowledging this, a teacher will employ whatever means are suitable for the awakening of an individual.
 - Was Śaṅkara the author of the *Vivekacūḍāmaṇi*? The answer depends upon whom one asks. Modern scholars tend to reject its authenticity as a work by Śaṅkara. Traditionalists tend to accept it. The arguments and counter-arguments are unending. However, whether or not one accepts Śaṅkara as the author of the *Vivekacūḍāmaṇi*, the discussion does have the positive benefit in that it helps one to better understand some often overlooked aspects of Advaita. Discussions seem unending. Disputes continue and show no signs of abating. What is obvious is that the value of this discussion, no matter one's ultimate conclusion, is that it helps one to distinguish and define and become clearer on the doctrine itself. I have attempted to strengthen the case that there is still a likelihood that Śaṅkara is the author of the *Vivekacūḍāmaṇi*.

The Philosophy of Śaṅkara

Indian philosophy has traditionally been classified in terms of six orthodox (*āstika*) and three heterodox (*nāstika*) schools.¹⁴³ In common parlance within India today, a '*nāstika*' means an 'atheist'. But in this philosophical context,

the division into *āstika* and *nāstika* only means an acceptance of, or rejection of, the Vedic corpus as an authority. It is not an exaggeration to say that of these schools, Vedānta in general and Advaita Vedānta in particular have captured the cultural, philosophical, and spiritual imagination of India to an extent unparalleled in Indian thought. Of all the Indian philosophical systems, Advaita has been given pre-eminence.

By the beginning of the twentieth century, Advaita Vedānta in general and Śaṅkara in particular had begun to receive considerable attention in Europe. This was primarily due to the pioneering work of F. Max Muller and Paul Deussen.¹⁴⁴ Following them, Western studies into Advaita Vedānta's doctrines have received an impetus from the work of such scholars as Paul Hacker, Tillmann Vetter, Hajime Nakamura, Eliot Deutsch, Sengaku Mayeda, and Wilhelm Halbfass.

Śaṅkara is undoubtedly the greatest exponent and consolidator of Advaita.¹⁴⁵ Because it is frequently called the 'Advaita of Śaṅkara', this leads to a misunderstanding and one is likely to assume that Śaṅkara was the founder or originator of Advaita.¹⁴⁶ Such an impression is false, although there is no doubt Śaṅkara was the greatest expounder of Advaita. In practice, Advaita speaks of no *founder* in the sense in which one speaks of the founders of other schools, e.g., Gautama as the founder of the Nyāya school, Kaṇāda as the founder of the Vaiśeṣika school, Kapila as the founder of the Sāṅkhya school, Jaimini as the founder of Mīmāṃsā and so on.

However, this is not to deny that Śaṅkara, as the author of the commentaries (*bhāṣyakāra*), gets the credit for consolidating Advaita and making clear beyond doubt the basic doctrine of Advaita.

The doctrine advocated by Śaṅkara is, from a purely philosophical point of view, and apart from all theological considerations, the most important and interesting one which has arisen on Indian soil; neither those forms of the Vedānta which diverge from the view represented by Śaṅkara, nor any of the non-Vedāntic systems can be compared with the so-called orthodox Vedānta in boldness, depth, and subtlety of speculation.¹⁴⁷

There is no doubt that Advaita takes its distinctive position vis-à-vis the contribution of its predecessors. Advaita developed its 'vocabulary' not only from the Indian scriptures, but also from the Pūrva Mīmāṃsā, Sāṅkhya, Yoga, Buddhist, and Jain philosophies. Advaita developed, at least partially, by polemicizing against other systems and in defending its own position. Still, in order to have an insight into Advaita's insights, one needs to look at Advaita's relationship with the *Vedas*. As Natalia Isayeva recently wrote:

This method revealed some important inner tenets of Advaita, precisely because attention was brought to the role of sacred scripture in Śaṅkara's teaching. It turned out that Vedic texts play a serious theoretical part in securing an inner intellectual balance to his system, valid for every specific problem arising in course of the polemics.¹⁴⁸

Adherents of Advaita Vedānta's message would therefore claim it to be eternal and impersonal. Śaṅkara never seemed to tire of teaching that the Ātman, one's inner Self, is wholly non-different from Brahman. This was not only the starting point of his thought, but also its goal. This truth he claimed to have found in the *Upaniṣads*. As well, Śaṅkara used philosophy, not as his aim, but the weapon with which to fulfill his aim of rescuing individuals from their 'seeming' bondage.

Vedānta is both a name for the *Upaniṣads* as well as a philosophy whose primary concern is 'an enquiry into the nature of the Absolute (Brahman), into the nature of the Self (Ātman)' and, as the *Upaniṣads* declare, 'I am the Absolute' (*Ayam Ātman Brahman*).¹⁴⁹

The word 'vedānta' is directly traceable to India's primary scripture, the *Vedas*, specifically that part of the *Vedas* known as the *Upaniṣads*. The *Upaniṣads* are known as 'Vedānta' = *veda* (wisdom) + *anta* (end/essence) for two reasons, one literal/physical, the other conceptual/philosophical: (1) Because the *Upaniṣads* are literally found at the back of the *Vedas* (i.e., at the end of the book) they are said to form the concluding portion of the *Vedas*. (2) Besides expressing the fact that the *Upaniṣads* form the concluding part (*avasānabhāga*) of the *Vedas*, the term also expresses the idea that the *Upaniṣads* represent the *essence* or *goal* of the *Vedas*. As such, the *Upaniṣads* are known as the crown or summit of the *Veda* (*śruti-sīras*). See:

sarva-vedānta-siddhānta – the culmination of all wisdom (V. 1)

vedāntārtha-vicārena jāyate jñānam-uttamam – supreme wisdom arises from an enquiry into the meaning of the Vedānta (V. 47)

Thus, the term 'vedānta' is a most apt term for the *Upaniṣads*. Like most Sanskrit terms, there is a śleṣa or rhetorical figure involved. Sanskrit roots are multi-significant. The Sanskrit 'anta', like the English word 'end', means both 'terminus' and 'aim', (i.e., 'the end/essence of practice is proficiency'). This transparent multiplicity of meanings permeates the philosophy of Vedānta. Vedānta brings knowledge of the Truth. The 'anta' of Vedānta means last, or final. It can signify the last section which comes after the three *Vedas*, or it can mean last in the sense that there is nothing beyond it: *Veda-anta*, the last/final knowledge, beyond which no one can speak. What does the final part of Vedānta say? *Aham brahmāsmi*, 'I am the Absolute.' This is the end of Vedānta, the final word.

Since Vedānta arose from the *Veda*, especially that portion of the *Veda* known as the *Upaniṣads*, it behooves us to situate the Vedānta vis-à-vis the *Veda*. First and foremost, one should take note of the fact that the word *Veda* (from the Sanskrit root *vid*, 'to know', meaning 'knowledge' or 'knowledge *par excellence*' i.e., divine wisdom) has different referents (which need not necessarily be exclusive). Its most ancient meaning referred to a 'direct, inner intuitive knowledge of the Truth'. In this first usage, 'knowing is being'.¹⁵⁰ Later Vedānta philosophy invoked this insight to interpret the statement, 'the

knower of *Brahman* becomes *Brahman* (*brahmaveda brahmaiva bhavati*),¹⁵¹ to mean that ‘knowing is being’. The Sanskrit root ‘*bhū*’ from which ‘*bhavati*’ (becomes) is derived, means both ‘being’ and ‘becoming’. In the present context it refers to ‘being’. One is what one always is. To attain the unattained, action is necessary. But to attain the already attained, no action is required. Knowledge of the fact will dispel the darkness of ignorance which covers it. Thus, there is no means for attaining the Self because Vedānta says that the Self is always you. One has to liberate that which is already liberated; one has to attain that which is already attained.

To bring out the full implication of this usage, *Veda* as-a-direct-inner-intuitive-knowledge-of-the-Truth is merely a contextual expression. To one who lives in a state of duality, the empirical world of plurality is meaningful. To one who lives in a state of non-duality, such an expression loses its power to delude. For such a one, ‘*Veda* is no longer *Veda*.’¹⁵² The *Upaniṣad* declares,

What is that which once known, all things are known? Reply: There are two types of knowledge: Higher (*parā vidyā*) and lower (*aparā vidyā*). *Rgveda*, *Sāmaveda*, *Yajurveda*, and *Atharvaveda*, and so on are all *aparā*. *Parā* is that by which the Imperishable is known.¹⁵³

Second, the word *Veda* refers to ‘the entire body of Vedic revelation’. This usage refers not only to the content or subject matter of the *mantras*, but also the form of expression that they assume. Further, in this usage, the word *Veda* refers to a single body of revelation, irrespective of whether that revelation is known directly or indirectly. Later Vedānta will draw upon this usage to present a body of teachings, of spiritual practices, which will be used as external and internal aids for self-realization.

Third, the word *Veda* refers to revealed knowledge which has been divided into four collections: *Rgveda*, *Yajurveda*, *Sāmaveda*, and *Atharvaveda* (along with their numerous recensions – *śākhā*) and divisions into *samhitā* (*mantra*) and *brāhmaṇa* (*brāhmaṇa*, *āranyaka*, *upaniṣad*) sections. This paradigm will later manifest itself as the ‘philosophical system known as Advaita Vedānta.’

Thus, depending upon one’s point of view, this three-fold schemata may be applied to Advaita Vedānta as: (1) the ‘thunderous silence’ which ‘speaks’ about the Unspeakable non-dual state; (2) ‘words to live by’ for the spiritual aspirant who is interested in personal experience; (3) a ‘philosophy’ for the scholar who desires conceptual consistency. In other words, there are seemingly several Advaitas. Or one could say that Advaita may be approached from a position of non-duality, a position of qualified non-duality, or a position of duality.

The *Veda*(s) themselves contain references to a remote past.¹⁵⁴ They must have had a long formative period before they finally assumed their present classification according to families of authors. Tradition informs us that the *Veda* once existed as a single body of divine wisdom. For whatever reason, over the course of time it became necessary to collect and classify the various *mantras* that must have been existing in a scattered, unorganized condition.

We are told that the ancient sage Krṣṇa Dvaipāyana, better known as Vedavyāsa¹⁵⁵ (literally ‘the compiler of the *Veda*’) arranged the *Veda* into four collections (*sānkhitā*): *Rk*, *Yajub*, *Sāma*, and *Atharva*, each of which came to be called a *Veda*.¹⁵⁶ For our interest, this same Vyāsa is attributed with writing the *Vedāntasūtras*.

Whether Vedavyāsa’s collection was made for the purposes of preserving the *Veda*, for propagating the *Veda*, for facilitating rituals, for remembering and honoring the various Vedic *r̄sis* who fashioned the *mantras*, for noting and recording the historical consciousness which was developing as family lineages grew, or for homogeneity of subject matter is not our concern here. Each of these reasons points to the fact that transmission from teacher to disciple, from generation to generation, was taking place. Further, the various standpoints support the well-documented phenomena that there are different teachings for different levels of a student’s competency.

The point this is that in whatever way one conceives of, or interprets, the *Veda* (*Vedānta*), one cannot escape the fact that there exist hymns (teachings) which convey something, and, whatever that something may be or mean, it has been, and is being transmitted from seer to seeker. Advaita always commences its teachings by establishing the *adhikārin*, the level of the seeker and, depending upon one’s qualifications, thus the teaching imparted.¹⁵⁷

What is Advaita Vedānta?

Advaita Vedānta,¹⁵⁸ derives its name ‘Vedānta’ from the fact that it finds its thought upon the *Upaniṣads*. The Vedānta (the *Upaniṣads*) are the foundation for the Vedānta (philosophical systems).

In its widest sense, the term ‘Vedānta’ means: The *Upaniṣads*, the source of right knowledge, and the *Śārīrakasūtras*, and the *Bhagavadgītā* (and the commentaries on the *Upaniṣads*, the *Śārīrakasūtras*, and the *Bhagavadgītā*).¹⁵⁹

The sourcebooks foundational to all Vedāntic systems alike are The *Upaniṣads*, the *Bhagavadgītā*, and the *Brahmasūtras*.¹⁶⁰ Together these three are known as the *prasthāna-traya*, the triple canon of Vedānta. ‘Prasthāna’ means ‘foundation’ and thus these three constitute the three foundations known as Primary Scripture (*śruti*), the *Śruti-prasthāna* (*Upaniṣads*), Remembered Tradition (*smṛti*), the *Smṛti-prasthāna* (*Bhagavadgītā*), and Reason (*nyāya* or *tarka*), the *Nyāya-prasthāna* (*Brahmasūtras*).

The *Vedas* are called *śruti* (that which is ‘heard’)¹⁶¹ and, since the *Upaniṣads* form part of the *Vedas*, their name *Śruti-prasthāna* is apt. The *Bhagavadgītā* stands next to the *Upaniṣads* in authoritativeness and importance. As the *Bhagavadgītā* forms part of the Indian epic, the *Mahābhārata*,¹⁶² which is a remembered text (*smṛti*), it is called *Smṛti-prasthāna*. The *Brahmasūtras* represent the standpoint of reason because therein the Vedāntic teachings are set forth in a logical order. Thus, we see that the basic sourcebooks of Advaita,

and therefore its basic doctrine, are based upon scripture (*śruti*) and supported by tradition (*smṛti*) and reason (*nyāya*).

The central question for Vedānta concerns the nature of *Brahman*. The *Brahmasūtras*, which philosophically string together the central concepts of the *Upaniads* in an ordered manner, begins: ‘*Athāto brahma jijñāsa*’ – ‘Now, therefore, the enquiry into *Brahman*.’¹⁶³ And this enquiry is not only intellectual, but also practical. Advaita’s thought circles around the theme, ‘Ātman is *Brahman*’.¹⁶⁴ Its approach is self-enquiry. Its concern is for individuals, here and now. Its goal is that which is eternally present, immediate, and accessible.

To reveal the Self is the be-all and end-all of Advaita. This experience, Advaita further claims, is within the reach of all. The same method does not suit everyone. The average person may have no knowledge of the particular combination of factors that is necessary to bring to completion the hitherto neglected factors of one’s being. Thus, it is not really theory that Advaita advocates, so much as experience. As Mayeda said, ‘Philosophy is not his (Śaṅkara’s) aim but is rather a vital weapon with which to fulfill this aim, which is to rescue people out of transmigratory existence.’¹⁶⁵ Advaita means the truth of ‘non-duality’. The prefix ‘non’ applies not only to duality but also to ‘isms’ and ‘systems of thought’. The goal of Advaita is not so much to ‘know about’ the Self, as it is to ‘personally experience’ the Self.

Literally, *Advaita Vedānta* means: ‘Non-duality (*a-dvaita*) (is the) end/essence (*anta*) (of) wisdom (*veda*)’. Succinctly put, ‘The Absolute is Real; the world is non-real; the individual human being and the Absolute are not different’.¹⁶⁶ (See V. 20 ‘*brahma satyam, jagan mithyā*’). This insight is simple to state and even more devastating in its implications. What-is is ‘I am That’ or, to turn the phrase, ‘There is nothing which exists which is not That’.

The most distinguishing features of *Advaita Vedānta* are: (1) the non-difference of the individual human being (Ātman) with the Absolute (*Brahman*); (2) the distinction between the absolute (*pāramārthika*) and relative (*vyāvahārika*) standpoints; (3) the doctrine of ignorance (*māyā/avidyā*); (4) and the conception of liberation here and now (*jīvanmukti*). The next sections deal with these by one.

The non-difference of the individual human being The quintessence of Advaita is its doctrine that the individual human being is non-different from the Absolute. This essential identity is expressed in the four great sayings (*mahāvākyā*)¹⁶⁷ of the *Upaniṣads*: ‘The Absolute is Consciousness’,¹⁶⁸ ‘The Self is the Absolute’,¹⁶⁹ ‘That thou art’,¹⁷⁰ and ‘I am the Absolute’,¹⁷¹ (see V. 162, 204, 251–65, 270, 281, 284, 305, and 334). The implications of this are not that nothing exists (as some aver) but that ‘All this, whatsoever, in whatever way, is only Ātman/Brahman’ (*ekam eva advitīyam*). In other words, That in which there is no question of form or formlessness, that is beyond name and form and attributes, transcending even the beyond, That alone I am.

The essence of Advaita is simple to state: 'You are That, here and now.' To the person who objects, 'But is not my search proof of my having become lost?' The reply is, 'No, it only shows that you *believe* you are lost. For, what are you in search of? How can you find that which you already are?' Or, to word it another way, 'Any seeking is a denial of the presence of the sought.' To paraphrase Śaṅkara, 'Why are you looking for the Self or God in city after city, temple after temple? God dwells in the heart within. Why look in the East and in the West. Don't look for God, look for the *Guru*. God dwells within you, in truth, you are God. You don't need to find God, you need to find a *Guru* who will guide you to yourself.'

Throughout history, individuals have found themselves tossed between the twin banks of pleasure and pain, gain and loss. They are seemingly alienated from themselves, alienated from others, and alienated from the Absolute. From such a perspective, it makes sense to ask, how is it possible for a finite, relative, mortal individual human being to be identical to an infinite, immortal Absolute?

Each of the *mahāvākyas* imparts a three-fold knowledge which Advaita seizes upon as the key to self-realization. First, they remove a person's deep-seated misconception that they are a finite, bound, imperfect mortal being, and conversely, they reveal that the true Self of each individual is infinite, ever-free, ever-perfect, immortal. Second, they remove the deep-rooted misconception that the supreme Reality is remote, hidden, unattainable, and declare that it is immediate, direct, the innermost Self of all. Third, they reveal that there are not separate individuals *and* an Absolute *and* that each individual is somehow part of the whole. Instead, they declare, unequivocally, that, here and now, 'You are That', without an iota of difference. In other words, Advaita rejects all three types of difference: 'There is nothing similar to *Brahman*; there is nothing dissimilar to *Brahman*; and there is no internal variety.'¹⁷²

When individuals mistakenly superimpose various qualities (e.g., mortal, imperfect, male/female, intelligent/stupid, and so on) upon themselves and the opposite qualities (e.g., immortal, perfect, omniscient, far away) upon the Absolute, Advaita resorts to a series of negations (*neti-neti*) to correct this misunderstanding.¹⁷³ Śaṅkara, commenting on this says, 'The Absolute can never be properly denoted by any words, including the word "Absolute" (*Ātman/Brahman*).'¹⁷⁴

Thus, in the Advaita tradition, although there are passages like 'Everything is *Brahman*',¹⁷⁵ *Brahman* is Existence-absolute, Knowledge-absolute, Infinitude-absolute¹⁷⁶ (see V. 154, 227, 395, 413, 466, 475), 'The Self is all this',¹⁷⁷ 'The world is an unbroken series of perceptions of *Brahman* and hence nothing else but *Brahman*',¹⁷⁸ until one's ignorance is destroyed, such statements will not be correctly understood. Thus, for spiritual aspirants, Advaita emphasizes 'not-this, not-this', which is given, not to say that appearances are not applicable to the Absolute, as to indicate the impossibility of attributing any conceptualization to It. *Brahman* is too great for words to adequately describe, for the finite mind to fathom. Reality is called '*a-dvaita*' to point to the fact that there is nothing with which it may be compared.

It is the thesis of Advaita that the Self is ever-present and, yet, one does not realize it. The problem for each individual can be reduced to the simple question of 'knowing' or 'not-knowing'. With Vedānta there is nothing to be done; it is only a matter of understanding, but that understanding has to be very accurate and refined.

The purpose of Advaita, of the *mahāvākyas*, of the *Guru*, of spiritual disciplines, is to kindle an awakening to this ever-present, already established Self. It does this by utilizing the knowledge that appearances cannot appear independent of a reality which upholds them. But we are getting ahead of ourselves.

To realize that one is the Self, one must make an enquiry into the nature of the Self, the content of the notion 'I'. The Self is not a hypothetical postulate. It is the most immediate, direct, and certain perception of all. Because one believes in oneself, the thinker, seer, hearer, and so forth, one has faith that what one thinks, sees, and hears is 'real'. Instead, why not doubt the things which come and go, for example, thoughts, sights, and sounds, and hold onto that which is always there and is foundational to it all, your Self. The 'I am' can never be changed into an 'I am not'. What is experienced, as well as its meaning, is always open to doubt. But that *someone* experienced it is certain.

Is there a truth, anywhere, which is so certain that no one could possibly doubt its veracity? Advaita avers that the only thing which one can never logically doubt is one's own Self, the doubter him- or herself. No matter where one finds oneself, one is *always* there. Why, the very act of doubting oneself is but an affirmation of oneself, for, one can always ask, 'Who exactly is doing the doubting?' To say that 'I do not exist' is to affirm the 'I' who will do the doubting.¹⁷⁹

Advaita asks one to enquire into exactly who this 'I' is. How do you refer to yourself? Only as 'I'. This one single syllable. Every person says 'I', but who makes an effort to know what this 'I' exactly is? One usually refers to the physical body when one speaks of 'I', but a little reflection will reveal that the 'I' cannot be the physical body. The body itself cannot say 'I', for it is inert.¹⁸⁰

One says, 'This is *my* coat, this is *my* hair, this is *my* body'. What is 'mine' belongs to me. What belongs to me is not me. I am separate from it, I possess it. Whatever I possess I can dispense with and still remain who I am.

On a deeper level, when one says 'I', one is referring to the faculties of thinking, feeling, and willing. Yet the same analysis applies. These are *my* thoughts, *my* feelings *my* emotions – they come and they go. I know them. I am the knower and they are the known. No one says, 'I am this shirt' or 'I am this house'. Likewise, it is a mistake to superimpose one's body, one's thoughts, one's feelings, upon the 'I'.¹⁸¹

Then what is the 'I'? Advaita avers that a little reflection will reveal that upon awakening from sleep, the first thought which arises is the 'I' thought. One thinks, 'I slept well last night' or 'I am still tired' or 'I am going to the bathroom'. First the 'I', and then the drama of one's life. Further, there is not

a single thought, at any time, which does not first invoke this 'I'. One has never, and will never, have a thought or experience without this 'I' being present. It is the pillar around which each and every thought clings. Every thought relates to the 'I', either directly or in connection with other individuals, objects, things, events, opinions, and so on. The 'I' is the basis for everything else – the entire myriad universe of second and third persons, the universe of he, she, and it. Everything, inclusive, is rooted in one's 'I'.

Before anything can come into existence, there must be someone to whom it comes. All appearance and disappearance presupposes a change against some changeless background. The 'I' is that support. One is not 'what happens' to oneself, but to whom things happen. Who am I? It is enough to know what you are not. The 'I' is not an object to be known. Truly, all one can say is that 'I am not this, not that'. The 'this' and 'thats' of the world come and go. But the 'I' persists. If one can point to something, one cannot meaningfully say, 'I am (only) that'. If one can point to it, one is more than that. One is not 'something else' and yet, without you, nothing can be perceived nor imagined either.

All of a person's existence is encompassed by the three states of waking, dreaming, and deep sleep.¹⁸² If one enquires into these three states of experience, one will discover that the waking state teaches one that (1) I am there; (2) there is an external world revealed by an external light that is experienced through the sense organs; (3) what is experienced is taken as real; (4) there is a reality. The dreaming state teaches one that (1) I am there; (2) one can create a world by their own inner light; (3) the world one experiences may be a dream, or to put it differently, the Self does not necessarily act and is unattached even though it may appear otherwise (one dreams that one is in Paris when in fact one has gone nowhere); (4) the waking state may have no more reality than the dream state. Finally, the deep sleep state teaches one (1) I am there; (2) one may exist quite happily without any desires, imperfections, limitations, even a world; (3) the Self is beyond desires, relations. Even the feeling, 'I am the body' does not arise. It shows that the Self is beyond desires; is fearless; is blissful; and is relationless.

Throughout the three states of existence, the Self ('I') persists. Everyone has the same intuition that it is the same 'I' who appears in all the three states. Further, the three states alternate and differ from one another, but the Self, which underlies them, is unaffected and unattached throughout. Surely this reveals that the Self is beyond the changing modes of existence. It is the underlying invisible substrate. It is not the content of any experience but is that which allows every experience to happen.

The distinction between the absolute and relative standpoints To understand, let alone appreciate, any philosophical system demands that one comprehend its (unique) perspective. In Advaita Vedānta, it is crucial that one comprehend the distinction made between the absolute (*pāramārtika*) and the relative (*vyāvahārika*) points of view.¹⁸³ This distinction pervades the entire system and what is true from one point of view is not so from another.

Without being absolutely clear in regards to this distinction, it is likely that one will not only misinterpret Advaita's doctrine, but accuse the Advaitin of inconsistencies, contradictions, and absurdities.

To put this in simple terms, from the sun's perspective, the sun neither rises nor sets; there is neither darkness nor concealment nor varying shades of light. By definition, darkness cannot be where light is. However, from the perspective of an individual upon the Earth, the sun rises and sets; there are both light and darkness and varying shades in between, and it is valid to label the sun an enemy of darkness. These are two seemingly contradictory propositions, both equally valid, and true, once their particular perspectives are correctly understood. Nevertheless, note that what is valid from one perspective is *not* from another. From the sun's perspective, 'all is light'. From 'darkness' perspective, there is relative light and relative darkness and every shade in between. The question becomes, 'Who do you identify with?'

While the Advaitin acknowledges that distinctions *appear* distinctly individual at the empirical level, all distinctions, while perceived, lose their distinct individuality from the Absolute point of view. That is, 'All this is Brahman' is absolutely true while 'all this is individually separate and distinct' is relatively true. What is true from one point of view or level of reality is not from another. However, this does *not* mean that there are two realities, two truths. There is one Truth, one Reality, as seen from two different perspectives.¹⁸⁴ Śaṅkara avers that one perspective is from the point of view of ignorance, it is relatively true (the sun seemingly rises and sets), while the other point of view is from the perspective of wisdom (I am the Light).

Advaita's insight is that there are not two types of being nor two truths, but one reality, one truth, as seen from two different perspectives. This is the crux of the matter and precisely, the point which is most misunderstood.

Brahman is known in two forms as qualified by limiting conditions owing to the distinction of name and form, and also as the opposite of this, i.e., as what is free from all limiting conditions whatever . . . thus many (*śruti*) texts show *Brahman* in two forms according to as it is known from the standpoint of *vidyā* or from that of *avidyā*.¹⁸⁵

From the point of view of ignorance, Advaita admits to numerous distinctions. Metaphysically, there is the riddle of the One and the many. Individuals are different from one another and there exists a seeming plurality of things. Epistemologically, there is the subject-object dichotomy, as well as the problem of truth and error. Ethically, there is the problem of bondage and freedom. Yet, from the Absolute point of view, there is only *Brahman/Ātman* – One and non-dual.¹⁸⁶

Either a person is bewitched by multiplicity (and thus said to be under the sway of ignorance) or one is Consciousness Absolute, firmly established beyond all modifications, eternal, pure, and ever-steady. The pluralism that is experienced at the empirical level, and with which philosophical enquiry commences, is not the non-dual vision.

Merely because one imagines that one is a distinct limited physical being, a finite entity in a universe of infinite entities, does not make it so. Advaita avers that there is the Self – not ‘my self’, ‘his self’, ‘her self’, and ‘itself’. Because one is misled by the seeming diversity of names and forms, minds and bodies, one imagines multiple selves. The body or mind may be like a room – it is there, but one need not live in it all the time. There is space within a jar and outside the jar. To identify with the space within the jar and then to declare that one is limited is a false view of what space is. Merely because one identifies with something does not make it so.

The consequence of this ‘distinction between standpoints’ is simple to state and devastating in its implications: At the Absolute level, ‘Ātman is Brahman.’

Where verily there is, as it were, a duality, there one knows another. But when to the Knower of Brahman everything has become the Self, what should one know and through what? Through what should one know That owing to which all this is known – through what, O Maitreyi, should one know the Knower?¹⁸⁷

The doctrine of ignorance The cornerstone of any philosophical system is that ‘key concept’ upon which the system revolves. The key concept of Advaita is *avidyā/māyā*¹⁸⁸ (see V. 67, 110–112, 125, 245, 406, 497, 574). This entails elaboration so that a misunderstanding does not result. Critics sometimes label Advaita Vedānta as ‘*māyā-vāda*’ and Advaitins are called ‘*māyā-vādins*’. These terms are used disparagingly and yet there is a grain of truth in the matter. *Avidyā/māyā* cannot exist or function independent of *Brahman* and it ceases to bewitch when *Brahman* is realized. Still, *avidyā/māyā* is the linguistic device by which the Advaitin explains how the non-dual Reality appears as multitudinous. Strictly speaking, *Brahman* is the be-all and end-all of Advaita and, if anything, Advaita should be called ‘*Brahma-vāda*’. This is so because Advaita never loses sight of its central doctrine that *Brahman* is real, the world is non-real, and the individual is non-different from *Brahman*.

What the critics have done is to mistake the means for the end. The reality of the Self is Advaita’s sole concern. The Advaitin is not interested in proving the existence of *avidyā/māyā*. Nonetheless, though *avidyā/māyā* is not ultimately real, its importance cannot be exaggerated for the role that it plays. No one can deny that individuals perceive multiplicity and distinctions. How does this happen?

Ātman, the self-luminous, through the power of one’s own *Māyā*, imagines in oneself, by oneself (all the objects that the subject experiences within or without).¹⁸⁹

This unborn (changeless, non-dual *Brahman*) appears to undergo modification only on account of *Māyā* illusion) and not otherwise.¹⁹⁰

According to Advaita, the real is that which lasts, which suffers no sublation; which is eternal. Appearances are perceived and thus they are not unreal (*asat*). According to Advaita, the unreal can *never* appear, not even in one’s wildest dreams, e.g., a square circle or the child of a barren woman. The real

(*sat*) never changes and thus appearances cannot be called real. Yet, miraculously, mysteriously, inscrutably distinctions, all that is perceived as 'other than you' (*seemingly*) *is perceived*. Thus, appearances are called 'what is other than the real or the unreal' (*sadasatvilakṣaṇa*), 'illusory' (*mithyā*), 'indefinable' (*anirvacanīya*), *māyā*. How wonderful!

It is by means of this concept that Advaita will delineate its epistemology, metaphysics, and practical teachings. For instance, epistemology presupposes a subject who knows, the object which is known, and the resulting knowledge. The justification and elucidation of this triple form (*tripuṭī*) is accounted for by *avidyā*. Similarly with error, *avidyā* is its material cause.¹⁹¹ Superimposition (*adhyāsa*) and the theory of illusory appearance (*vivartavāda*), which both help to explain the problem of error, presuppose *avidyā*. An inert, material mind needs the help of consciousness for knowledge to arise. Knowledge exists in and through a conscious experience of multiplicity. And it is *avidyā* which is the cause of all these empirical distinctions. The Advaitin contends that the very possibility of empirical distinctions rests upon the existence of *avidyā*.

According to the metaphysics of Advaita, the Absolute is one and non-dual. Thus arises the apparent problem of the One and the many. What is the relationship between the One and the many, between the Absolute and the relative? The Advaitin must account for the seeming plurality of the universe if the Reality is One and non-dual. An explanation is also called for in regard to the distinction which the Advaitin makes between the Reality with form (*saguna*) and the formless Reality (*nirguna*). The seeming difference between the individual self and the Absolute needs to be explained. The place of God (*Īśvara*), as well as the creation of the world, must be accounted for. Every Indian metaphysical system endeavors to explain these three entities, i.e., the Reality, the individual self, and the physical universe. Advaita must explain how these three entities are really only one. And this Advaita does by elucidating how the concept of *avidyā* is presupposed in each of these issues.

Finally, the entire practical teachings of Advaita presuppose the concept of *avidyā*. The bondage of the individual, as well as its liberation, hinge upon *avidyā*. *Avidyā* is the root cause of bondage, and knowledge is the direct means of its removal. Ethics, aesthetics, and values all have meaning only within the context of *avidyā*. Likewise, all disciplines prescribed for attaining release only become meaningful within the context of *avidyā*.

By this criterion, *Brahman* alone is absolutely real; never being subject to contradiction. All else will be called 'real' only by courtesy. The distinction between one individual and another, the existence of a plurality of things, the attribution of attributes to the Absolute are all concessions to the Truth made from the relative point of view.

The concept of liberation here and now Next, it must be understood that the metaphysics of Advaita is immanent and not transcendent. This is a key point because it has several far-reaching consequences. Advaita is primarily and foremost an enquiry into the Self – a Self which is involved in, and is the

basis of, every individual's every experience. The Self is here and now; not something to be obtained from outside, at a later time. Nor is *Brahman* a God, above and beyond. That (*Brahman*) thou art – here and now.

However, though the Self is radically enmeshed in one's experience, it is not consciously present to one's awareness in the way that sense objects are. An individual must make an earnest enquiry and divine the Self through discrimination. Although the Self is not something to be gained afresh, it does need to be discriminated from the not-self. Such a search is not divorced from experience, nor is it outside one's personal experience. It comes through self-enquiry. This means that at any given time, an aspirant's qualifications and readiness determine how meaningful religious discourse statements will be.

The teachings of *Vedānta* is that one *is* the Self, here and now. Why one doesn't realize this ever-present fact and suffers is due to ignorance.¹⁹² The human being claims, 'I am deficient, inadequate, incomplete, right now.' The evidence for this appears overwhelming. 'Isn't it a fact that I am compulsively pursuing pleasure and security; I am full of desires, wants, and needs?' Further, the fulfillment of these desires is so incredibly important precisely because they are the means of one's fulfillment. Human beings feel incomplete and the means to escape this incompleteness, which inherently brings with it feelings of sorrow and suffering, is to acquire that which one presently does not have.

A person seeks liberation the moment one realizes that one is inadequate and that this inadequacy is not dependent upon the presence or absence of things. The teacher (*Guru*) arrives informing one (*śruti*) that inadequacy is centered in one's imagination, in one's incorrect view of who they really are. Armed with the liberating knowledge that one is complete, here and now, the next stage commences – that of practising spiritual disciplines.

Teachings involve revealing who one is. What teachings accomplish is the removal of incorrect knowledge. Completeness is completeness. Nothing can be added to it to make it complete. Adequacy does not come in degrees. To be perfect is to be completely perfect. Any and every experience is, by definition, inadequate. It comes and it goes. It has a beginning and it will have an end. Thus, if there is truly something called the Self, something called completeness, it must either be present, here and now, or it cannot be at all.

Vedānta declares that one is already *Brahman*. There is no such thing as attainment or non-attainment. The one who seeks liberation is already liberated. The Self has no bondage or liberation. If freedom from inadequacy is already achieved, it means I, who want to be free from inadequacy, *am the very one* who is adequate. The seeker is the sought, here and now. It also means that I have discovered that pursuit of desires/pleasures/security will never achieve completeness. I now understand what means are available to gain my goal, to destroy my ignorance. Seek the Self within, seek the *Sadguru* who will guide me to myself.

It is only when the individual is identified with the body, when he/she considers the body and soul to be him or herself, that they experience pleasure or pain. It is only in the state of identification with the body and the mind,

the state in which one considers the eyes to be 'my eyes', the ears to be 'my ears', the mind to be 'my mind', that one experiences pleasure or pain. The experience of pleasure or pain belongs neither to the body nor to the Self. Both are free from it. The Self is without any stain, and so is the body. It is only the intermediary who joins the two in a wrong connection who experiences pleasure or pain. This is the state of ignorance, or the state of delusion. The real teaching of Vedānta is that the ignorance which is destroyed never really existed. To destroy ignorance and attain bliss is to destroy what never was and to attain what we have always had.

This is the case with the false 'I'. It poses as a friend of both the Self and the not-Self. It appears to possess existence, consciousness and bliss as the 'I' (which is the nature of the Self), and at the same time, it is limited to a particular name and form (which is the nature of the not-Self).

Why does this false 'I' disappear when enquired into? It exists only by posing as that which it is not. Without names and forms it cannot endure. All names, all forms, all knowledge, all thought belong to the 'other'. They are mere appearances which are 'added onto', 'assumed by' this 'I'. This 'I' has no form of its own. Thus, when it attends to itself, it loses strength, it begins to subside until it finally disappears. What has disappeared is the superimposed imagination that it was 'something special', 'something particular and distinct' in opposition to all else. Thus, it remains as it always was, is, and will be – regardless of whether it thinks 'the tenth man is missing or not'. There is no incompleteness during *sādhana* and completeness upon liberation; there is no duality during spiritual practices and non-duality during liberation. There is only the ocean of the Self, before, during, and after.

The real purpose of Vedānta is to reveal the bliss of the Self. Suffering comes from the sense of duality, from the idea of I and yours. If you could see that you pervade everything, you wouldn't suffer. The Vedāntin knows only the basic reality, he doesn't bother too much about names and forms. There are infinite names and forms, but they all arise from the nameless One, the formless One.

This leads us to Advaita's conception of the nature of achievement.

The most important question raised in Vedāntic philosophy is this: Can you attain what you haven't attained, or do you attain what you already have? If you are going to get something which you didn't have before, what good is it? Since you didn't have it before and get it now, there is every possibility that you'll lose it some time. And the question of getting what you already have is ridiculous, isn't it?

There are said to be two types of attainment: attainment of the not-yet-attained and attainment of the already attained. What has not-yet-been-attained, say the attainment of a new automobile, is achieved in space and time. It may be attained by a limited effort and will produce a limited result, i.e., a new car. This type of attainment always involves both gain and loss. One gains a new condition and loses their old condition.

However, Vedānta also talks about another type of attainment. Some call it 'obtaining the already obtained' or 'getting rid of what you haven't got'.

To obtain the already obtained, there is neither space nor time involved. One can obtain only that which one does not already have. Since one always is the Self, when one realizes this fact it is designated as 'obtaining the already obtained'.

We should observe, however, that though Vedānta sometimes drastically denied one's most cherished beliefs, it did not advocate a denial of the various spiritual tools which are indispensable for liberation. Of these, as we shall note in a moment, the *Sadguru* is indispensable.

Even as an individual's attachment to the non-self was being severed, positive prerequisites like the cultivation of the virtues, selfless service, chanting, meditation, and purification of the mind were being advocated.¹⁹³ Because Advaita puts an emphasis on the Self, most of its philosophical works do not spend much time on an independent, exhaustive treatment of the prerequisite spiritual practices. One should take note, however, that they are there in Advaita and that it is left to one's *Guru* to reveal them as the occasion demands.

The heart of Vedānta is the Self. This means that a spiritual aspirant must discriminate between the Self and the not-self.¹⁹⁴ Obviously Vedānta's voice is perfect for conveying this idea, as it emphasizes, 'Don't take the world so seriously; beware the not-self.' Its emphasis on 'not-this, not-this' (*neti-neti*) is a wonderful check against desires, worldliness, and imagination, the enemies of ignorance, lust, anger, greed, delusion, and so on.

The question arises, 'How does one go about discriminating between the Self and the not-self?' To declare the existence of the Self is one thing; to realize it is another. For this, one needs to take note of the components which comprise the world of Vedānta. In this context we may note the final instructions (*upadeśa*) of Śaṅkara: 'Meet the Master (*Sadguru*). Ceaselessly, selflessly, serve his feet. Learn from him knowledge of *Brahman*; digest the Great Sayings of the *Upanisads*'.¹⁹⁵ Within this instruction are aphoristically contained Vedānta's secret of the Self, a teaching which hinges upon service, surrender, the great redeeming *mantra* and, first and foremost, the necessity of a *Sadguru*.

If the *Guru* is the grace-bestowing power of the Absolute (*sa gurur matsamaha prokto mantravīrya prakāśakaha*), what the *Guru* bestows is the direct personal experience that 'I am the Absolute (*aham brahmāsmi*)'. It is the *Guru*'s spiritual power (*sakti*) which is transmitted by the *Guru* and which awakens the disciple's own inner power. Obviously, as both tradition and the texts reveal, the *Guru* plays a major role in Vedānta. And yet, even if one intellectually understands that one is the Self, the senses may still lead one astray. One needs some instrument, some device, whereby one can overcome the pull, the tyranny of the senses. That instrument is the *Guru*.

For the *Guru* to awaken the disciple, there must be a link between the two. This link is called, in Vedānta, grace (*anugraha*). It is like the wire which connects the power station with the lightbulb that shines in one's home. Or, it is like the original flame which can then light an infinite number of candles without diminishing itself. The *Taittirīya Upaniṣad* says, 'The teacher is the

first letter; the student is the last letter; knowledge is the meeting place; instruction is the link.'¹⁹⁶

'Who am I? Where am I going?' In order to answer these questions, in order to put an end to sorrow and suffering, the Self assumes a name and a form. How else would communication be possible? To express Itself, to reveal Itself, to know Itself, the Self concretizes, as it were, as this world clothed in the twin characteristics of name (*nāma*) and form (*rūpa*).

According to Vedānta, what has a name must have a form, and vice versa. Every appearance in the universe has these two characteristics. The wonder and power of the physical *guru-parampara* is in the special qualities inherent in its names and forms. The *Guru's* name and form is filled with Bliss. The *Guru's* name and form possess a special power.¹⁹⁷ Somehow the mind must be made to sink into the heart. How can one do this? Attach the name and form of the *Guru* to the mind and it will automatically sink, for, the word '*guru*' literally means 'heavy', 'weighty', and thus it will enable the mind to journey from the name to the Nameless, from the form to the Formless, from the relative to the Absolute.

A disciple finds that spiritual disciplines are many and varied. Much will depend upon the capacity of a seeker to understand the guidance which the *Guru* provides. While the *śakti* is pulling the disciple from within, the *Guru* is pushing the disciple from without. In order to turn one's mind inwards and discover the inner Self, a number of spiritual aids and disciplines are provided.

Generally, the human being directs all one's thoughts and actions outwards. This is because the sense organs are turned outwards and attuned to contacting things from the outside. To turn inwards is the first requirement regarding the question 'Who am I?' An individual whose attention is turned outwards, by that very act, excludes any possibility of discovering who they really are. An object, the known, will never be the knower. Yet strangely, even in the act of turning outwards, the divine consciousness within one is not excluded. It is merely unnoticed.

Whether an individual knows it or not, Vedānta says that they are this divine inner consciousness. That which conceals this truth from an individual's conscious experience is one's ignorance, one's age-old habit of clinging to externals. If one were to dive deep within, one would find the so-called secret heart-cave, the ocean of consciousness, the mysterious Self, the source of one's very being. God dwells within you as you. I am the Absolute. One understands such scriptural declarations when one comes to experience, first hand, the divine essence which is within one, which one really is and always has been.

Advaita regards the Absolute as that which is foundational to all experience, although it is in no sense a substance. It is considered to be that which is different from the phenomenal, the spatial, the temporal, and the sensible. It is not to be located in space, though seemingly it is everywhere – since all things imply and depend upon it. It is seemingly nowhere since it is not a thing which has spatial relations to anything. Its nature is inexpressible since to say anything about it is to make it into a particular thing.

Advaita's tradition declines to characterize the Absolute in any terms other than in the sense of 'secondless', 'non-dual'. It is in this sense that the terms 'Absolute' and 'non-dual Reality' are used in this work. There is no English equivalent of the terms 'Ātman' or 'Brahman'. To translate them as 'Spirit' or 'Self' or 'Absolute' can be extremely misleading for these terms, in the English language, are loaded with different meanings and connotations from various Western religious and philosophical contexts which do not resemble or equal Advaita's intention.

The Legacy of Śaṅkara

To reveal the Self is the be-all and end-all of Advaita. This experience, Śaṅkara further claims, is within our reach. The Self, which is Consciousness, is ever free and never bound. It is the sole Reality. However, seemingly the formless becomes embodied. Thus, the basic problem is to answer how it is possible for the Self, which is essentially different from everything, gets involved in the things of the world. Śaṅkara stated the problem:

It is a matter not requiring any proof that the object and the subject which are signified by the terms *yuṣmad* (not-self) and *asmad* (Self) and which are opposed to each other like light and darkness, cannot be identified. In the same way, their respective attributes also cannot be identified. Hence, it follows that it is wrong to superimpose upon the subject, which is of the nature of Consciousness and which is referred to as *asmad*, the object which is spoken of as *yuṣmad*, and the attributes of the object; it is also wrong to superimpose the subject and the attributes of the subject on the object. In spite of this, it is quite natural, owing to wrong knowledge, not to distinguish the two entities and their respective attributes . . . and carry on the worldly life by saying, 'That I am' and 'That is mine.'¹⁹⁸

The method that Śaṅkara proposes consists of a rigorous enquiry into the Self as well as an enquiry into the world. Again Śaṅkara says,

The Self within is one only; two inwards Selves are not possible. But, owing to its limiting adjunct, the one Self is practically treated as if it were two, just as a distinction is made between the space of a jar and universal space. Hence, there is scope for scriptural texts which set forth the distinction between the knower and the known, for perception and other means of knowledge, for the experience of the empirical and for scripture which contains injunctions and prohibitions. Thus the scriptural text, 'Where there is duality, as it were, there one sees another', declares that the whole empirical world exists only in the state of ignorance; while the text 'But when the Self only is all this, how should one see another?' (Brh. Up. 4.5.15) declares that the empirical world vanishes in the sphere of true knowledge.¹⁹⁹

Śaṅkara's truth is simple to state. Self-realization is not something that can be captured in words or actions. It is not outside the seeker. He spoke words only to point to That, to celebrate That. Truly, he had nothing to teach. The

Self is not about learning. The Self is not about obtaining something new. It is only about realizing that which one already is. That which one yearns for, that which one hungers for, is that which is always present, here and now, as who you truly are.

Notes

- 1 There are three supposedly lost biographies: Padmapāda's *Vijayaḍindīma*, Citsukha's *Bṛhatśaṅkaravijaya*, and Ānandagiri's *Prācīnaśaṅkaravijaya*. There are twenty extant biographies: Mādhava (Mādhavācārya-Vidyāranya) *Śaṅkaradig-vijaya* (a.k.a. *Śrīmādhwavijyaśaṅkaravijayam* or *Samkkshepasan-karavijaya*) with its two commentaries, Dhanapati Sūri's *Dīṇīma* and Acyutarāya Moḍaka's *Advaitarājyalakṣmī*; Vyāsācala's *Śaṅkaravijaya* (a.k.a. *Śrī Vyāsacalīyam*); Brahmānandiya's *Bṛhacchanikaravijaya*; Anantānandagiri's *Śaṅkaravijaya* (a.k.a. *Guruvijaya* or *Acāryavijaya*); Sarvajña Sadāśivabodha's *Puṇyaślokamañjarī*; Sarvajña Sadāśivabrahmendra's *Jagadgururatnamālāstava*; Atmabodha's *Paris śīta*, *Makaranda*, and *Suṣamā*; Govindanātha's *Śaṅkarā-cāryacarita* (a.k.a. *Keralīyaśaṅkaravijaya*); Cidvilāsa's *Śaṅkaravijayavilāsa* (a.k.a. *Cidvilasiyasyaśaṅkaravijayan*); Rājacūḍāmaṇi Dīkṣita's *Śaṅkarābhyyudaya*; Tirumala Dīkṣita's *Śaṅkarābhyyudaya*; Parameśvara Kavi Kanṭhīrava's *Ācāryavijayacampū*; Purusottama Bhāratī's *Śaṅkaravijayasamgraha*; Sadānanda's *Śaṅkaradigvijayasāra*; Kāśī Lakṣmaṇa Śāstri's *Guruvamśakāvya*; Nilakanṭha's *Śaṅkarābhyyudaya*; Nilakanṭha's *Śaṅkaramandārasaurabha*; Kṛṣṇabrahmānanda's *Śaṅkaravijaya*; Vallisahāya's *Śaṅkaravijaya* (a.k.a. *Ācāryavijayacampū*); Bālagopālayati's *Śaṅkarācāryamahima*. There are also what seem to be biographical references in the Purāṇic literature (*Mārkanḍeyasamhitā* 72.7.10, *Śivarahasya* 9.16, *Liṅga Purāṇa* 1.40.20–22, *Kürma Purāṇa* 28.32.35, *Bhaviṣyottara Purāṇa*, *Skanda Purāṇa*, *Saura Purāṇa*, and *Padma Purāṇa*. Finally, there are monastic records such as *Mahānusāsana*, *Guruparamparāstotras*, *Mathāmnāyopaniṣad*, *Mathāmnāya* or *Amnāyestu*.
- 2 This is stated neither as praise nor condemnation. The modern deterministic tendency governing what constitutes history is a product of its own times, with its own presuppositions and expectations, even as ancient India had its own milieu, style, and vision. For a discussion about Śaṅkara and myth, see Jonathan Bader, *Meditation in Śaṅkara's Vedānta*, pp. 15–24.
- 3 Numerous modern writers have given thought to this problem. Some of the more recent summaries of the materials available include G.C. Pande, *Life and Thought of Śaṅkarācārya*; Bader, *Conquest of the Four Quarters: Traditional Accounts of the Life of Sankara*; S. Vidyasankar, 'Conflicting Hagiographies and History: The Place of Sankaravijaya texts in Advaita Tradition', *International Journal of Hindu Studies*, forthcoming. Another interesting attempt of note is W.R. Antarkar 1961, PhD dissertation from the University of Poona entitled, 'Śaṅkara Vijayas: A Comparative and Critical Study'.
- 4 Ingalls, 'The Study of Śaṅkarācārya', *Annals of the Bhandarkar Oriental Research Institute*, vol. XXXII (1952) p. 4, first enumerated these three approaches. Also see Pande's *Life and Thought of Śaṅkarācārya*, pp. 41–54; Bader's *Meditation in Śaṅkara's Vedānta*, pp. 7–24; A. Kuppuswami's *Sri Bhagavatpada Śaṅkaracarya*, pp. 20–35; and so on.

- 5 Notable modern exponents of this approach include Ingalls, Hacker, Nakamura, and Vetter.
- 6 Exponents of this method include Radhakrishnan, P.T. Raju, D.M. Datta, Belvalkar, Ingalls, Hacker, Mayeda, Vetter, Nakamura, and Gussner.
- 7 BG 13.12.
- 8 BSBh 1.i.4. *Svābhāvikapravṛttivिषयविमुक्तिकरानार्थानीति brūmāḥ.*
- 9 See Hacker, 'Distinctive Features of the Doctrine and Terminology of Śaṅkara: Avidyā, Nāmarūpa, Māyā, Iśvara', in *Philology and Confrontation*, ed. Wilhelm Halbfass, pp. 57–100.
- 10 Ibid. 'Śaṅkarācārya and Śaṅkarabhagavatpāda: Preliminary Remarks Concerning the Authorship Problem', pp. 41–56.
- 11 See Robert E. Gussner, 'Śaṅkara's Crest Jewel of Discrimination: A Stylometric Approach to the Question of Authorship', *Journal of Indian Philosophy* 4 (1977), pp. 265–278.
- 12 Because they are directly quoted either by Śaṅkara's contemporaries or those who came after him.
- 13 See US and V. 14–17 (i.e., who is competent to know the Self); V. 18–32 (the four-fold prerequisites) and so on.
- 14 See K.B. Pathak, 'The Date of Samkaracarya', *Indian Antiquary*, Vol. 2 (Bombay, 1882, p. 175), K.T. Telang, *Sankaracarya, Philosopher and Mystic* (Adyar, 1911), N.K. Venkatesan, *Sankaracarya and His Kamakotipitha* (Kumbhakonam, 1915), N. Venkataraman, *Sankaracarya the Great and His Successors in Kanchi* (Madras, 1923), H. Nakamura, *Early Vedanta Philosophy* (Tokyo: Iwanami Shoten, 1950), C.N. Krishnasvami Iyer, *Sankaracarya – His Life and Times* (G.A. Nateshan, Madras), S.S. Suryanarayana Sastry, *Sankaracarya* (G.A. Netesan, Madras), Bhasyacharya, *Age of Sankara* (Adyar Library Series), N. Ramesan, *Sri Sankaracarya* (Ponnur, 1959), Baldeva Upadhyaya, *Sri Sankaracarya* (Allahabad, 1963), T.M.P. Mahadevan, *Adisankara – His Life and Times* (National Book Trust, 1960), K.G. Nateshan Shastri, *Sri Sankaracarya* (Tiruchirapalli, 1980), K.K. Raja, 'On the Date of Sankaracarya and Allied Problems', *Adyar Library Bulletin* (Vol. XXIV, pts. 3–4, 1960, pp. 125–148), P. Hacker, *Philology and Confrontation: Paul Hacker on Traditional and Modern Vedanta*; L. Renou, *Journal Asiatique*, vol. CCXLIII (1955), no. 2, pp. 249–251, D.H.H. Ingalls, *Philosophy East and West*, Vol. 3 (1954), p. 292, n. 2, F. Max Muller, *Three Lectures on the Vedanta Philosophy* (London, 1894), A.B. Keith, *The Karma-Mimamsa* (London, 1921), M. Winternitz, *Geschichte der indischen Literatur*, vol. III (Leipzig, 1913), G.C. Pande, *Life and Thought of Sankaracarya* (Delhi: Motilal Banarsi-dass, 1994), A. Nataraja Iyer, *The Traditional Age of Sri Sankaracarya and the Maths*, Pranab Bandyopadhyay, *Shankaracharya* (Calcutta: United Writers, 1990), S.K. Belvalkar, *Vedanta Philosophy* (Poona, 1929), D.R. Bhandarkar, 'Can We Fix the Date of Sankaracarya More Accurately?' *Indian Antiquary*, Vol. XLI, p. 200), N. Bhashyacharya, *The Age of Sankaracarya* (Madras: Adyar Library, 1915), T.R. Chintamani, 'The Date of Sankara', JOR, Vol. III, pp. 39ff.), T.R. Chintamani, 'The Date of Sankaracarya', IA Vol. XIII, pp. 95ff.), V.A. Devasenapathi, *Kāmakottam, Nāyanmārs, and Ādi Sankara* (Institute of Traditional Cultures, University Buildings, Madras, 1975), F.J. Fleet, 'A Note on the Date of Sankaracarya' (*Indian Antiquary*, Vol. XVI, pp. 41ff.), Paul Hacker, 'Sankaracarya and Sankarabhagavatpada', *New Indian Antiquary* (Vol. IX, pp. 175ff.), D.H.H. Ingalls, 'The Study of Sankaracarya',

- ABORI, Vol. XXXIII, pp. 1–14), T.K. Balasubramania Iyer, *Guruvaṁśa-kāvya* (Sri Vani Vilas Press, Srirangam, 1928), S.D. Kulkarni, *Adi Sankara: The Saviour of Mankind* (Shri Bhagavan Vedavyasa Itihasa Samshodhana Mandira Bombay, 1987), A. Kuppuswami, *Sri Bhagavatpada Sankaracarya* (Varanasi: Chowkhamba, 1972), Swami Mukhyananda, *Acharya Shankara* (Sri Ramakrishna Advaita Ashrama, Kalady, Kerala, 1987), N. Ramesam, *Sri Sankaracharya* (M/s Bhavanarayanaswami Temple, Ponnur, A.P. 1971), N.M. Sastri, *A Study of Sankara* (Calcutta, 1942), T.S. Narayana Sastri, *The Age of Sankara* (Madras: M/s B.G. Paul and Co: Madras 1971), K.A. Nilakanta Sastri, 'A Note on the Date of Sankara', JOR, Vol. XI, p. 285), Udayavira Sastri, *Age of Sankara* (Gaziabad, 1981), K.T. Telang, 'The Date of Sankara', JOR, Vol. III, pp. 39ff. and 'The Date of Sankaracarya', IA, Vol. XIII, pp. 95ff.), R.M. Umesh, *Shankara's Date*, Madras, and Natalia Isayeva, *Shankara and Indian Philosophy*.
- 15 I.e., once, long ago, the virtuous wife of Śivaguru, Aryamba, gave birth to a son. It was noon on a Sunday, on the 15th day of the bright half of the month of Vaiśākha when the Sun was in Aries. The year was 2631 of the Yudhiṣṭhīra era (805 CE?), in the auspicious cycle known as Nandana. The constellation was Punaravasu (Ardrā?) in the zodiac sign of Cancer. The Sun, Mars, Jupiter, and Saturn were in exaltation with the Sun in Aries, Mercury and Mars in the seventh house, Capricorn in the fourth house in Libra, Jupiter in the first house in Cancer, and Venus in Pisces. See *Bṛhatśaṅkaravijaya*, 'śadviṁśe śatake śrīmad yaudhīsthīra śakasya vai ekatrimiṁśe thavarṣe tu hāyane nandane śubhe meṣa rāśīni gate sūrye vaisākhe māsi śobhane śuklapakṣe ca pañcamyāni tithyāni bhāskara vāsare' (quoted in T.S. Narayana Sastri, *Age of Śaṅkara*, p. 223. The *Bṛhatśaṅkaravijaya* itself is no longer available); also see *Gurumāniśāvalī* (*Jagadgururatnamālā*) of the Dvārakā Maṭha; Atmabodha's *Suṣamā*; *Vimarśa*; *Prācīnaśaṅkaravijaya*; *Jinavijaya*; *Puṇyaślokaṁaṇjari* of Sarvajña Sadāśiva Bodha; *Śivarahasya*; *mathāmnāyas*. As an interesting side note, if examined astrologically over the last 3000 years, the positions of the planets as set out above occurs only once, in 805 CE. At no other time are these five planets in this state of exaltation.
- 16 See Nilakantha Bhatta, Kṛṣṇabrahmānanda, Yajñeśvara Sāstri, K.P. Thiele, K.B. Pathak, F. Max Muller, A. Macdonell, A.B. Keith, and M. Winternitz, who all accepted this date. Hajime Nakamura proposed 700–750 CE which was accepted by L. Renou and D.H.H. Ingalls.
- 17 These dates are based on information provided in the *Bṛhatśaṅkaravijaya*, *Prācīnaśaṅkaravijaya*, *Puṇyaślokaṁaṇjari*, *Jagadgururatnaamālā*, and the *Suṣamā*. Those who uphold this view include T.S. Narayana Sastry, A. Nataraja Iyer, S. Lakshminarasimha Sastry, Kota Venkatacalam, and D.S. Triveda.
- 18 See D.H.H. Ingalls, 'Śaṅkara's Arguments against the Buddhists', *Philosophy East and West*, Vol. 3, January 1954, no. 4, p. 292, note 2; K.B. Pathak, 'Bhartṛhari and Kumārila', *Journal of the Bombay Branch of the Royal Asiatic Society*, Vol. 18, p. 213; and V. Bhattacharya, 'Śaṅkara and Diṅnāga', *Indian Historical Quarterly*, Vol. 6, p. 169.
- 19 See G.C. Pande, *Life and Thought of Śaṅkarācārya*, p. 52. Also see Nakamura, *A History of Early Vedānta Philosophy*, I., pp. 68–72. The *Darśanaprakāśa*, quoting the *Śaṅkarapaddhati*, states that Śaṅkara was born in 686 CE and died in the Śaka year 642 which corresponds to 720 CE. The Śṛṅgerī Maṭha claims to have some palm-leaf manuscripts which declare that Śaṅkara was born

in the 14th year of king Vikramāditya. If this Vikramāditya was Badami Cālukya Vikramāditya I, son of Pulakesin II, a disputed point, Śaṅkara's dates would be 668–700 CE. It may also be noted that the Śṛṅgerī Māṭha is the one monastical tradition which eschews the legendary and highly mythical stance of the other monasteries.

- 20 Recent modern studies include those by G.C. Pande and S. Vidyasankar.
- 21 See Pande, pp. 73+.
- 22 See Mārkaṇḍeya Saṁhitā khaṇḍa 72, parispanda 7 (*lokānugraha tatparah paraśivah samprārthito brahmaṇā cārvākādi mata prabheda nipunām buddhim sadā dhārayan kālaṭyākhyā purottame śiva gurur vidyādhināthāśca yaḥ tat patnyāni sivatārake samuditah śri ṣaṅkarākhyāni vahan) Skandapurāṇa, Kūrmapurāṇa 27.31–32 (kalau rudro mahādevo lokānām iṣvaraḥ parah/tadeva sadhayen nrāṇi devatānām ca daivatam/ kariṣyat�avatāram svaini Śaṅkaro nīlalohitah/śrauta smārta pratiṣṭhārthār the bhaktānām hita kāmyayā), Saurapurāṇa, Bhavisyottarapurāṇa, and Śivarahasya 9th arīṣa, 16th chapter (*varṇāś rāma paribhraṣṭān adharma-pravānān janān/kalyabdhau majjāmānān stān dr̄ṣṭvānukr-oṣatombikel/madāniśā-jāto deveśi kalāvapitapodhanam/keralesutadā viprāni janayāmi maheśarill/jainā bauddhā buddhiyuktā mīmāniśāniratāḥ kalau/ vedabodhaka-vākyānām anyathaiva praprocakāḥ/ . . . teṣām utpātanārthāya sr̄jāniśe madāniśataḥ).**
- 23 See David Lorenzen, 'Śaṅkara', in Mircea Eliade, ed. *The Encyclopedia of Religion*, XIII (New York: Macmillan, 1987) pp. 64–65 who posits that this followed an essentially *vaiṣṇava* conception of divine incarnation (*avatāra*). However, note that Vidyasankar 1 (p. 27) believes that the Śaṅkara literature is not responsible for this view, but is merely an amplification of it into a full-fledged story. It is common feature of Hinduism for devotees to declare great souls as divine incarnations.
- 24 See Dakṣināmūrti stotra (Aesthetic Rapture), J.L. Masson and M.V. Patwardham (Poona: Deccan College, 1970), 2 vols. Dakṣināmūrti is the name for Lord Śiva as the grace-bestowing *Guru*. See Dakṣināmūrti Upaniṣad wherein, as the gracious Lord, he is depicted not only as the first *Guru* but also as the *Guru*.
- 25 Opening lines to the *Sankara Digvijaya: The Traditional Life of Sankaracharya* by Madhava-Vidyaranya.
- 26 Kūrma Purāṇa 27 (*kariṣyati avatāram svam Śaṅkaro nīlalohitah*). See also Bhavisyottara Purāṇa 36.
- 27 Śivarahasya 9.16 (*keralaśaśalagrāme viprapatnyām madāniśajah, bhaviṣyati mahādevi ṣaṅkarākhyā dvijottamaḥ*).
- 28 Mārkaṇḍeya Saṁhitā 72.7 (*kālaṭākhyapurottame śivaguru vidyādhī-nāthasyaca yaḥ, tatpatnyām sivatārakanīśamuditah śriṣaṅkarākhyām vahan*).
- 29 See KenaUpBh 1.4: 'Indeed, Brahman can be grasped only through the instructions of teachers, transmitted from one to the other, and not owing to reasoning, nor through intelligence or many heard/texts/ascetic practices, sacrifices, etc.' Also see V. 13, 'The goal of life is seen to arise from an inquiry in accord with the words of the wise and never by taking sacred baths or performing acts of charity or by hundreds of breathing exercises' (*arthasya niścayo dṛṣṭo vicāreṇa hitoktitah na snānena na dānena prāṇāyāma-śatena vā*); V. 15, 'Therefore, that person who desires to know the nature of the Self, correctly and completely, should perform an earnest inquiry after duly approaching a Master who is a supreme knower of the Absolute and an ocean of compassion (*ato vicārah kartavyaḥ jijñāsor ātmā-vastunah samāsādya dayāsindhum gurum*

- brahma viduttamam); V. 26, 'Acceptance, with firm conviction, of the scriptures and the words of the Master as conveying the Truth is called faith by the wise. By this does reality become apprehended (*sāstrasya guruvākyasya satyabuddhyāvadhāranāl sā śraddhā kathitā sadbhīḥ yayā vastūpalabhyate*).*
- 30 See Śaṅkara's BGBh 13.2 (*evām manvāne yaḥ sa pañditāpasadah samsāramokṣayoḥ sāstrasya ca arthavattvāni karomityātmahā, svayam mūḍhaḥ anyāṁśca vyāmohayati sāstrārtha-sampradāyara-hitatvāt śruta-hānimāśrutakalpanāṁ kuruvān*).
- 31 See Mādhavīya Śaṅkara *Digvijayam* and *Vyāsācalīyam*. Tradition is not unanimous in respect of the different astrological charts of Śaṅkara's birth. The Prācīna-Śaṅkaravijaya says Śaṅkara was born in the fourth (*Karkata*) *lagna* under the constellation of *Punarvasu*, in the month of Vaiśākha in the year Nandana. See T.S. Narayana Sastri, *Age of Sankara*, pp. 217, 237, 239, 256, 265, 273.
- 32 Compare Kṛṣṇa's words in the BG 4.7, 'Whenever there is a decay of righteousness and a rise of unrighteousness, then I embody myself, O Bharata' (*yadā yadā hi dharmasya glānir bhavati bhārata abhyutthānam adharmasya tadatmānyam syāmy aham*). Also BG 4.1–2, 'This yoga formerly I taught to Vivasvān. A long time has elapsed since then. If the persons who receive the teaching are supremely eligible, they will preserve it forever. Since those who came after had diminishing eligibility, there was damage done to the teachings. This yoga which came done as a tradition began to decay because those who came later were not supremely eligible. I have now come to resuscitate it.' Legend says that Śiva, while sitting atop Mt. Kailāsa, gives the gods a solemn promise to descend to earth in order to reinstate the shattered foundations of true wisdom, of Vedānta.
- 33 Śaṅkara *Digvijaya*, p. 14.
- 34 In some versions of this story, Śivaguru himself chooses the brilliant child.
- 35 Hinduism is rife with stories of those individuals who think they can outwit fate, destiny, God, and so on; For example, Hiranyakasipu, Ravana, Dharmaraja.
- 36 Such a one is known as an *eka śruti dhara*. The survival of Padmapāda's *Pañcapādikā* is attributed to this ability of Śaṅkara.
- 37 There are four *Vedas*: *Rg-veda*, *Yajur-veda*, *Sāma-veda*, and *Atharva-veda*, and the *Vedāṅga* or limbs of the *Vedas* are phonetics (*sikṣā*), prosody (*chandas*), grammar (*vyākaraṇa*), etymology (*nirukta*), astronomy (*jyotiṣa*), and ceremonial (*kalpa*).
- 38 See Kulkarni, p. 97; Pande, p. 81. A line (*tava stanyam manye*) in the *Saundaryalaharī* has been interpreted by commentators as referring to this incident. A similar incident has been spoken of in the life of the Maratha saint, Nāmadeva (see Callewaert and Lath, p. 17) and in regards to the Hindu deity, Ganeśa, in 1995 (see Subramaniya, *Sivaya: Lord Ganesha: Benevolent Deity for the Modern World*). Tradition declares that Śaṅkara composed the *Devibhujāṅga-stava* on this occasion.
- 39 See Kulkarni, p. 98; Pande, p. 81. Tradition declares that Śaṅkara composed the *Kanaka-dhārā-stotra* on this occasion.
- 40 See Kulkarni, p. 101; Pande, p. 81.
- 41 See Kulkarni, p. 102; Pande, p. 81, Isayeva, p. 75. Śaṅkara was supposed to live for just eight years but by becoming a renunciant, it was like a new birth and thus his life span doubled. On the day that Śaṅkara left home at the age of eight, he promised his mother that he would return before her death, in order to console her, liberate her, and perform her funeral rites.

- 42 See Kulkarni, p. 106, 113; Pande, p. 83, Isayeva, p. 75. On the way, at the place where Rṣyaśṛṅga once had an āśrama, he saw a cobra spreading its hood to protect a frog from the sun. He thought this would make a great place for an āśrama. Ten years later he is reputed to have established his first monastery (Śringerī) here.
- 43 See Kulkarni, p. 114. Once, many years ago, I had a chance meeting with an Indian monk. He asked me, 'Who you?' Having lived in India and being used to this type of English and being young and polite I began to answer him, 'I am John Grimes' but just as I reached the 'G' of Grimes, he said, 'Bas, family name, who you?' ('bas' is Hindi for 'stop, enough'). Again, since I had lived in India and studied Indian thought, I very confidently and boldly began to reply, 'I am the immortal Ātman' but just as I reached the 'A' of Ātman, again he stopped me with another 'Bas, who you?' With the first 'stop', he wiped out the idea that I am my physical body. With the second 'stop', he wiped out my entire mental universe. What was left? With two small words he had succeeded in conveying to me that I was neither my physical body nor my mental knowledge. How to answer him? So I said, 'I do not know'. Quick as a wink, he responded, 'Find out'. I replied, 'How?' He responded, 'Not how, find out'. Again I asked, 'How?' He was holding a handkerchief in his hand and he opened his fingers and let the handkerchief drop to the ground and, as it fell, he said, 'Let go'. Again I asked, 'How (to let go)?' He responded, 'Not how, let go'. And then he turned and left the room.
- 44 *Nirvāṇaṣṭakam*. This hymn is also known as the Ātmāṣṭaka – Six Verses On the Self: '*manobuddhyahamikāra cittāni nāham . . . cidānandarūpah śivo'ham śivo'ham*'.
- 45 *Daśāśloki* (*na caikam tadanyad dvitīyam kutah syāt, na vā kevalatvam na cākevalatvam; na śūnyam na cāśūnyamadvaitakatvam, katham sarvavedānta-siddham bravīmī*).
- 46 See Kulkarni, p. 116. The invocatory verse of the *Vivekacūḍāmaṇi* is: 'I offer my salutations to Govinda, the Divine Master, the embodiment of the highest bliss, who is beyond thought and speech, and who is the culmination of all wisdom' (*sarva-vedānta-siddhānta-gocaram tam agocaram govindam paramānandam sadgurum pranato'smyaham*).
- 47 See Kulkarni, p. 119–20; Pande, p. 83. During this incident Śaṅkara is said to have composed the hymn '*Narmadā Aṣṭaka*'.
- 48 The three source-books are: The *Upanisads*, the *Bhagavadgītā*, and the *Brahmasūtras*. Together these three are known as the *prasthānatraya*, the triple canon of Vedānta. 'Prasthāna' means 'foundation' and thus these three constitute the three foundations of: Primary Scripture (*śruti*), Remembrance (*smṛti*), and Reason (*nyāya*). These three are respectively called the *Sṛuti-prasthāna* (*Upaniṣads*), the *Smṛti-prasthāna* (*Bhagavad gītā*), and the *Nyāya-prasthāna* (*Brahmasūtras*).
- 49 See Sankara *Digvijaya* 5.162+; Kulkarni, p. 122+; Pande, p. 85+; Isayeva, p. 77.
- 50 See Kulkarni, p. 128–31+; Isayeva, p. 81.
- 51 See Kulkarni, p. 140–41; Isayeva, p. 81.
- 52 See V. 17, 'That person alone is considered qualified to inquire into the Absolute who possesses discrimination, detachment, the virtues such as tranquillity and so on. and an intense-longing-for-liberation' (*vivekino viraktasya samādi-guṇa-sālinah munukṣor eva hi brahma-jijñāsā-yogyatāmatā*); also see V. 19–29.

- 53 See Kulkarni, p. 131; Pande, p. 89. The account claims that Śaṅkara had a debate with Vyāsa over some of Śaṅkara's commentary on the *Brahmasūtras*. Padmapāda, recognizing that this was a debate between Śiva and Viṣṇu, suggested that the debate end.
- 54 See Kulkarni, p. 133; Pande, p. 89. Tradition declares that Śaṅkara was originally destined to live but eight years. Due to his taking *sannyāsa*, his life-span was extended to sixteen years. Then, after his debate with Vyāsa, at the request of Vyāsa, Brahmā gave Śaṅkara another sixteen years.
- 55 See Kulkarni, p. 134.
- 56 See Kulkarni, p. 136: When Śaṅkara met Śiva at Kailāsa, he composed his famous hymn on Dakṣināmūrti. Tradition says that Śaṅkara saw Lord Śiva, as a young child, sitting under a banyan tree teaching ancient sages through silence.
- 57 See Kulkarni, p. 151. Just before performing the last rites of his mother, Śaṅkara heard that Govinda was about to pass from this earth and that Govinda desired to see Śaṅkara one last time. Thus, Śaṅkara went to visit him and at that time composed the Hymn in Praise of the Guru ('Guruastaka') which contains the famous refrain, 'Of what use is (anything and everything) if your mind is not attached to the lotus feet of your guru?' (*tataḥkim* 4x).
- 58 See Kulkarni, p. 153.
- 59 See Kulkarni, p. 155–58, 221.
- 60 See Kulkarni, p. 127. Padmapāda was a *brahmin* named Sanandana from Ahobilam before he became Śaṅkara's first disciple. He was noted for his devotion to Śaṅkara.
- 61 See Kulkarni, p. 163. Hastāmalaka was deaf and dumb from the age of five. When the boy was brought to Śaṅkara, he put his hand on his head and asked him, 'Who are you my body?' The child spontaneously sang thirteen verses known as the Hastāmalakīyam which begin, 'I am neither a man, nor a divine being, nor a demon. I do not belong to any of the castes nor do I belong to any of the four stages of life. I am the Absolute, Consciousness, Being.'
- 62 See Kulkarni, p. 176–206; Isayeva, p. 78–80. Maṇḍana, doing his departed father's *śraddha* ceremony, was taken aback seeing a young lad in ochre robes descending from the sky. 'From where are you, O clean shaven one?' Śaṅkara replied, 'Shaven up to the neck only'. Pricked by this clever answer, Maṇḍana says, 'I am asking your way' (I want to know what spiritual path you follow). Śaṅkara replied, 'Well, what did my way tell you?' Losing his temper, Maṇḍana says, 'The way said that your mother is a widow.' Śaṅkara replies, 'It might be true' with a shrug. Infuriated, Maṇḍana replies, 'Are you drunk?' Śaṅkara twists this to mean, 'Is the liquor yellow in color?' and replies, 'The liquor is whitish in color.' Maṇḍana replies, 'So I see you know the color.' Śaṅkara replies, 'I know the color, but perhaps you know the taste.' Thus, a debate was scheduled to settle the issue. For eighteen days the debate raged on. Finally Maṇḍana's garland faded and thus he became Sureśvara.
- 63 See Kulkarni, p. 217. Toṭaka distinguished himself by his selfless service to Śaṅkara. By merely thinking of the boy, Giri, Śaṅkara awakened him (*manana śaktipata*) and spontaneously Giri began to compose verses in the *toṭaka* meter. It was thus that Śaṅkara initiated him into *sannyāsa* and gave him the name Toṭakācārya.
- 64 See Kulkarni, p. 167–206; Isayeva, p. 78–80.
- 65 See Kulkarni, p. 206–208. The 'all-knowing throne or seat of learning' is in Śṛṅagar, Kāsmir.

- 66 See Kulkarni, p. 209–225. There are four well-known monasteries established by Śaṅkara: Jyothir Maṭha at Badarikāśrama, Kalika Piṭha at Dwāraka, Vimala Piṭha at Jagannātha and Śāradā Maṭha at Śṛngeri.
- 67 See Kulkarni, p. 212–216; Isayeva, p. 77; *Sivarahasya* 9.16 verse 47 (*tad yoga bhoga vara mukti sumokṣayoga liṅgarcana prāptajayah svakāśramam tān vai vijitya tarasā kṣataśastravādaiḥ miśrān sa kāncyām atha siddhim āpa*). Tradition says that Śaṅkara received five crystal (*sphatika*) *liṅgas* from Lord Śiva who said: ‘Take these five *liṅgas* and by applying sacred ash to your body and wearing a garland of *rudrākṣa* beads, worship these five with *bilva* leaves and other suitable items and rites. Always repeat the five-syllabled *mantra om namah Śivaya*. These five are *mukti-liṅga* at Kedarnātha; *vara-liṅga* at Nilakanta kṣetra in Nepal; *mokṣa-liṅga* at Chidambaram; *bhoga-liṅga* at Śṛngeri; *yoga liṅga* at Kāncī.
- 68 See Kulkarni, p. 253; Isayeva, p. 82. Some sources say Śaṅkara died in Kedarnātha, others in Kāncī. There are other, less likely possibilities, that Śaṅkara died at Vṛṣacala or Śṛngagar.
- 69 This is a convenient and traditional way to divide Śaṅkara’s works. See S.K. Belvalkar (*Sri Gopal Basu Mallik Lectures on Vedanta Philosophy*, Part 1, Poona, 1929, pp. 222ff.); Isayeva, *Shankara and Indian Philosophy*, p. 91; Pande, *Life and Thought of Sankaracarya*, p. 104. For lists of Śaṅkara’s works see: Th. Aufrecht, *Catalogus Catalogorum*, 3 vols, Leipzig, 1891–1903.
- 70 There is at least one text, the *Vākyasudhā* (*Drgdrśyaviveka*), which has been ascribed to Śaṅkara, to Bhāratītīrtha, and to Vidyāraṇya. Both of the later were heads of the Śṛngeri monastery.
- 71 Hacker believed that Śaṅkara wrote only the *Brahmasūtrabhāṣya*, commentaries on the ten principal *Upaniṣads* and subcommentaries on the *Yogasūtra* and *Dharmasūtra* (known as the *Adhyātma-paṭala-vivaraṇa*). Potter, surveying the analyses available to him, concludes that only the *Brahmasūtrabhāṣya*, the *Bṛhadāraṇyakopaniṣadbhāṣya*, the *Taittirīyopaniṣadbhāṣya*, the *Muṇḍako-paniṣadbhāṣya*, and the *Praśnopaniṣadbhāṣya* are authentic. According to him, everything else is merely speculation (Potter, p. 116). Mayeda (p. 6) includes as reliably certain the *Bhagavadgītābhāṣya* and the *Upadeśasāhasrī*. Other scholars who have discussed this issue include H. Jacobi, V. Bhattacharya, G.N. Kaviraj, Baldev Upadhyaya, T.R. Chintamani, and S.K. Belvalkar.
- 72 Thus, because of Sureśvara’s commentaries on the TaittUpBh and the BrhUpBh and quotations from the US in the *Naiṣkarmiyasiddhi*, they are considered authentic works of Śaṅkara’s.
- 73 See Hacker, ‘Śaṅkarācārya and Śaṅkarabhaṭṭavatpāda’, *New Indian Antiquary* (vol. IX, pp. 175ff.), and ‘Eigentumlichkeiten der Lehre und Terminologie Śaṅkara’s’, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 100 (1950), pp. 246–286.
- 74 *Guru, vyākaraṇa, nyāya, mīmāṃsā, and veda-adhyayana*.
- 75 A *prakaraṇa grantha* is an independent treatise or introductory work in which the elements of philosophy are set forth according to the logic of the views themselves, rather than in an order determined by that of scriptural authority. A *prakaraṇa* treatise is defined as: *śāstraikadeśanasa bandham śāstra kārayāntaresthitam, āhuḥ prakaranam nāma granyabhedam vipascitah*.
- 76 Grimes, *A Concise Dictionary of Indian Philosophy*, p. 235.
- 77 Hacker, and Mayeda, and Ingalls are unanimous on this point.
- 78 English translations of the *Vivekacūḍāmaṇi* include Śaṅkara’s *Crest Jewel of Discrimination*, trans. by Swami Prabhavananda and Christopher Isherwood.

- Vivekacūḍāmaṇi of Śrī Saṅkarācārya, trans. by Swami Turiyananda.
- Vivekacūḍāmaṇi, trans. and Commentary by the Saṅkarācārya of Śṛingeri.
- Vivekacūḍāmaṇi of Śrī Saṅkarācārya, trans. by Swami Madhavananda.
- 79 On her wedding day, Sītā was given a crown jewel to signify her marriage to Rāma. It was this jewel which she gave to Hanumān so that he could take it back to the mainland and convince Rāma that the whereabouts of Sītā were known and that she was alive.
- 80 'To Be Heard and Done, But Never Quite Seen', Francis X. Clooney, *The Human Condition*, ed. Robert C. Neville, SUNY Press, 2001, pp. 73–99.
- 81 Roger Marcaurelle, *Freedom Through Inner Renunciation*, SUNY Press, 2000.
- 82 Ingalls, 'The Study of Saṅkarācārya', *Annals of the Bhandarkar Oriental Research Institute*, vol. XXXII (1952) p. 6. These are BSB, BrhadUpBh, TaitrUpBh, and US.
- 83 Ibid, pp. 6–7.
- 84 Hacker, *Philology and Confrontation*, p. 65, 71. Mayeda ('Saṅkara's Upadeśasāhasrī: Its Present Form') says, 'It is impossible to regard the Vivekacūḍāmaṇi as authentic since it uses some technical terms foreign to Saṅkara: for example . . . *anirvacanīya* as a qualification of *avidyā*'.
- 85 It should be pointed-out that Hacker mentions in two places in his other writings that he does not accept the V. as an authentic work of Saṅkara: see pp. 30 and 128 in Hacker's *Philology and Confrontation*.
- 86 See V. 138, 150, 276, 315, 336, 361–63.
- 87 See V. 79, 81–84, 89, 143, 257, 273, 288, 298, 303, 308, 325, 332–33, 378, 397, 519.
- 88 V. variously terms the wise: *buddha*, *guru*, *pāṇḍita*, *muni*, *mahātmā*, *mahāpuruṣa*, *prajñavān*, *satām*, *sudhiya*, *viduṣa*, *vidvān*, *vipaścitā*, *vipratā*, etc.
- 89 V. 1, 15, 33–39, 477.
- 90 See Hacker, 'Distinctive Features of the Doctrine and Terminology of Saṅkara' in *Philology and Confrontation*.
- 91 See Hacker, 'Saṅkarācārya and Saṅkarabhaṭṭagavatpāda,' in *Philology and Confrontation*.
- 92 BSBh 1.1.1 (*itaretarādhyāsa viśayin visaya ātmān anātmān satyānṛte mithunikṛtya*) Also BSBh 1.1.1 where Saṅkara defines superimposition as the appearance, in the form of remembrance of one thing previously perceived, in another (*smṛitirūpah paratra pūrvadrṣṭāvabhāsah*).
- 93 BSBh 1.1.1 (*tam etam eva nīlakṣaṇam adhyāsām pāṇḍitā avidyeti manyante*).
- 94 BSBh 1.1.1; also Upadeśasāhasrī 2.2.51.
- 95 BSBh 1.4.3 (*avidyātmika hi bijās akthi avyaktaś abdanirdeśāy māyāmāyī mahāsuṣuptibh, yasyām śeratē svarūpapratibodharahitāt saṁsārino jīvāḥ*); also see BrhUp 3.8.12; BGbh 13.2.
- 96 See Radhakrishnan, *Indian Philosophy*, Vol. II, p. 565. Also see R. Balasubramanian in *Perspectives of Theism and Absolutism in Indian Philosophy*, p. 48. The extensive scholarship over the philosophical differences between '*avidyā*' and '*māyā*' arose only after Saṅkara's time.
- 97 Paul Hacker voiced other ideas about the role of *māyā* in Advaita.
- 98 Hacker, 'Distinctive Features of the Doctrine and Terminology,' p. 65. Hacker notes that Saṅkara characterizes *avidyā* as beginningless *once* in the BSBh, but feels that this is not enough and that it was left to later post-Saṅkara Advaitins to make the concept into a metaphysical term.
- 99 V. 85, 98, 110, 200, 367.

- 100 BSBh 1.1.1.
- 101 V. 110, 'It is compacted of the three *gunas* . . . She gives birth to this entire world'.
- 102 BSBh 1.1.1; 2.3.31.
- 103 BSBh 1.4.3; 2.3.31.
- 104 Hacker, 'Distinctive Features of the Doctrine and Terminology,' p. 59.
- 105 Ibid.
- 106 BSBh 1.1.5 (*tattvānyatvābhyaṁ anirvacanīye nāmarūpe avyākṛte*).
- 107 See Hacker, 'Distinctive Features of the Doctrine and Terminology,' pp. 71–73.
- 108 Ibid. p. 78.
- 109 Ibid. p. 83
- 110 V. 111, 406, 497, 574.
- 111 V. 112, 125, 406.
- 112 V. 67, 245.
- 113 V. 110, 245.
- 114 BSBh 1.1.12–19 wherein *ānandamaya* is said to be the Highest Self (*ānandamayo'bhyāśat, vikāra-śabdān neti cen na prācuryāt, taddhetu vyapadeśāc ca, māntra-varnikāni eva ca gīyate, netaro'nupapatteḥ, bheda-vyapadeśāc ca, kāmāc ca nānumānāpekṣā, asminn asya ca tad yogāni śāstī*).
- 115 TaitUp 2.5; 2.8–9; 3.6. He also declares such in his BrhUpBh (acknowledging that *Brahman* is bliss, while arguing that one should not say that *Brahman* has bliss as it is found in relative existence, that is, through the mode of relationship.
- 116 Radhakrishnan holds the view that Śaṅkara gives a two-fold explanation of this position. In the first he contends that Śaṅkara holds that the Self is bliss. However, since this interpretation goes against the unqualified character of the Self, Radhakrishnan contends that the sheath of bliss is a vesture of the Self. See Radhakrishnan, BS, p. 257 and 261.
- 117 See Ingalls, 'The Study of Śaṅkarācārya,' p. 7, 'The improbable becomes impossible . . . (when) the author of the V. makes the absolute equation of the waking and dream states after the fashion of Gauḍapāda. Śaṅkara may liken the two to each other, but he is careful to distinguish them.'
- 118 US II.2.109 (also see Mayeda, pp. 43–45).
- 119 See also ChāṇUp 8.6.3 & 8.11.1.
- 120 See Hacker, 'Śaṅkarācārya and Śaṅkarabhagavatpāda.'
- 121 See Padmapāda, *Pañcapādikā*, *Maṅgalācarāṇa*, v. 3 and *Pañcapādikā*, Viz. S.S. edition, p. 29 line 9 and p. 39 line 4; Sureśvara, *Naiśkarmyasiddhi* 4. 74 and 76.
- 122 See Saccidānanda Yogīndra in his commentary on *Śrutiśārasamuddharāṇa* 178 (*tān gurūn bhagavatpādākhyān yāvadāyur namāmi*).
- 123 *Bhāmatī*, pp. 8, 27 (Nirnayasagar edition, ed. by Mahadeva Shastri Bakre, 2nd ed., Bombay, 1909).
- 124 Commentary on *Naiśkarmyasiddhi* 1.6, 4.20; 4.22; 4.23.
- 125 See V. 201. According to Advaita, there are four kinds of non-éxistence: *prāgabhāva*, *pradhvansābhāva*, *anyonyābhāva*, and *atyantābhāva*. *Prāgabhāva* is defined as 'The non-existence of the effect in its material cause previous to its coming into existence'.
- 126 Pande, p. 119.
- 127 Datta, *Six Ways of Knowing*, p. 175.
- 128 Exactly when and how the term '*jīvanmukti*' originated is debatable. The most commonly accepted designation has post-Śaṅkara Advaita Vedānta propounding the concept with Śāṅkhya-Yoga, Śaiva Siddhānta, and Kāśmīrī

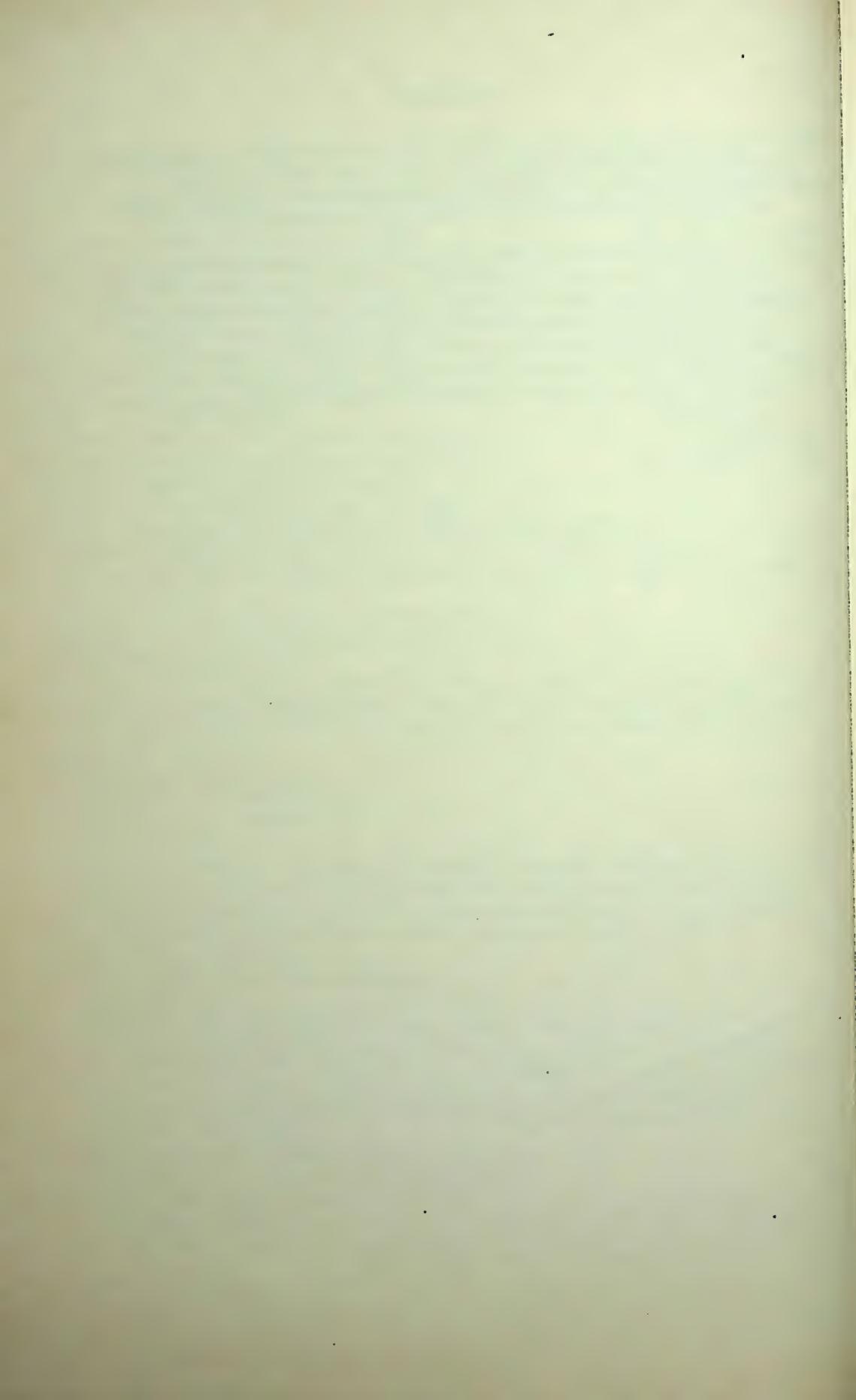
- Śaivism following thereafter. However, the concept itself, if not the term, has ancient roots.
- 129 There are numerous references to this, e.g., BSBh 1.1.4, *brahmabhāvaś ca moksah*; US 2.57.
- 130 See BSBh 3.4.52. Śaṅkara defines embodiedness not as a physical state so much as a matter of false knowledge (*na saśarīratvasya mithyājñānanimittatvāt* – BSBh). BSBh 1.3.19 states, 'Unembodiedness or embodiedness for the Self follows respectively from the fact of discrimination or non-discrimination'. See KaUp 1.2.22 and BG 13.31.
- 131 *Brahma satyam, jagat mithyā, jīvo brahmaiva nā'parah*. Compare V. 20 where two-thirds of this verse occur. The former verse is an oft-quoted definition of Advaita Vedānta, though its original source is unknown.
- 132 MāṇḍUp 1.2.7, *ayam ātmā brahma*. Also see: Br̥hUp 2.5.19, This Self, the lord of everything, is Brahman (*sa vā ayam ātmā sarvesām bhūtānām adhipatiḥ*) and Br̥hUp 1.4.10, I am Brahman (*aham brahmāsmi*).
- 133 'That which is absolutely real, immutable, eternal, all-penetrating like space, exempt from all change, ever-satisfied, imparite, self-luminous; in which neither good nor evil nor effect, nor past nor present nor future has any place – this incorporeal state is called liberation.' *Brahmasūtrabhāṣya*. The word 'all-pervading' (*sarvavyāpīti prāpya-karmatāmapākaroti*) denotes that liberation is not a remote goal someplace else. Nor is it subject to time (*nityatrptam* and *kālātīte vilasati pade svātmakanṭīravo nah*).
- 134 V. 240.
- 135 BSBh. 1.1.11. Brahman is known in two forms as qualified by limiting conditions owing to the distinction of name and form, and also as the opposite of this, i.e., as what is free from all limiting conditions whatever . . . thus many (śruti) texts show Brahman in two forms according as it is known from the standpoint of *vidyā* or from that of *avidyā*. Also see *Vedāntaparibhāṣā* 4, p. 150.
- 136 ' . . . śruti speaks of Brahman in two forms according as it is known from the standpoint of knowledge or from that of ignorance', BSBh 1.1.11.
- 137 See *Vedānta-paribhāṣā*, p. 7. 'Just as the notion of one's identity with the body is assumed to be valid knowledge exactly so is this ordinary knowledge – until the Self is true known.'
- 138 BGbh 2.16. See also BSBh 2.2.11 and 3.2.4.
- 139 *Māṇḍūkya-kārikā* 4.74, *ajah kalpitasaṃvṛtyā pāramārthena nāpi ajah*.
- 140 Br̥hUp 4.3.22, *yatra vedā avedāh*.
- 141 Within Advaita arose two distinct schools or ways (*prasthāna*) to interpret his thought: the *Vivarana-prasthāna* and the *Bhāmati-prasthāna*.
- 142 Br̥hUpBhVār 1.4.402.
- 143 Āstika: Nyāya, Vaiśeṣika, Saṅkhya, Yoga, Mīmāṃsā, and Vedānta, who all accept the authority of the *Veda* and Nāstika: Cārvāka, Jainism, and Buddhism – who all deny the authority of the *Veda*. Thus, in some sense or other, the āstika schools all accept śruti as a valid means of both empirical and trans-empirical knowledge while the nāstika schools do not.
- 144 Europeans first became acquainted with Advaita in the 1800s. There was a Latin treatise written by F.H. Windischmann (*Sancara sive de theologumenis Vedanticorum*, Bonn, 1833); G.C. Haughton's *The Exposition of the Vedānta Philosophy*, London, 1835; T. Foulkes' *The Elements of the Vedantic Philosophy*, Madras, 1860; and J.R. Ballantyne's *Christianity Contrasted with Hindu*

Philosophy, Madras, 1860. For Muller, see *Three Lectures on the Vedanta Philosophy*, London, 1984, and *The Six Systems of Indian Philosophy*, New Delhi, 1973. For Deussen, see *Das System des Vedanta*, Leipzig, 1883; *Vedanta und Platonismus im Lichte der Kantischen Philosophie*, Berlin, 1922; *The System of the Vedanta*, London, 1972; and *The Philosophy of the Vedanta*, Calcutta, 1957.

- 145 Setting the date of Śaṅkara's birth is one of the most controversial problems in the history of Indian philosophy. See Sengaku Mayeda's *A Thousand Teachings*, pp. 3–5.
- 146 Regarding Śaṅkara being the founder of Advaita, see his references to Gauḍapāda in the BSBh. 2.1.9, 1.1.14 as: 'one who knows the traditional way of interpreting the Vedānta or Upaniṣads' (*annoktam dedāntasampradāyavi*).
- 147 Thibaut, *Vedānta Sūtras* with Śaṅkara's Comm., p. xiv.
- 148 Natalia Isayeva, *Shankara and Indian Philosophy*, p. 17.
- 149 MāṇḍUp 2.7.
- 150 In this usage, *Veda* is synonymous with *mantra* which is called *Brahman*. *Mantra* was called *brahman* (fr. *brh* 'to grow, expand, be great') because it is through *mantra* that *brahman* is manifested. *Rgveda* 10.114.8 identifies *brahman* with *vāc*. Also see *Taittiriya Brāhmaṇa* 2.8.8.5; *Rgveda* 1.164. 39, 45.
- 151 MāṇḍUp 3.2.9.
- 152 BrhUp 4.3.22, *yatra vedāḥ avedāḥ*.
- 153 MāṇḍUp 1.1.3. The sage Śaunaka to Āṅgirasa.
- 154 See RV 1.1.27 where it refers to the works of earlier (*pūrvaiḥ*) and later (*nūtanaiḥ*) authors, and to RV 10.98.9 where it refers to *Agni* being worshipped in bygone ages (*pūrve*) by *r̥sis*.
- 155 Indian tradition ascribes this collection and classification to him. That one individual really did such a work is open to doubt, though Advaita Vedānta tradition clearly accepts him as a single individual.
- 156 Tradition declares that, because the vigor, energy, and strength of human beings had become so deficient with the passage of time, Vedavyāsa divided the entire corpus of the *mantra* literature into four parts called *sāmhitās* for the good of all creatures and taught them to his disciples Paila, Vaiśampāyana, Jaimini, and Sumantu. These four parts developed 144 textual variations (*sākhā*). See *Viṣṇu Purāṇa* 3.2.18; 3.3.4 ff.; 3.4.1 ff.; *Vāyu Purāṇa*, section 60; *Bhāgavata Purāṇa* 1.14–25.
- 157 V. 13.
- 158 Vedānta is a name used by many schools of philosophy which have founded their teachings upon the *Upaniṣads*. Because Advaita was the first philosophical school to do this, it is very often referred to as 'the Vedānta'. Besides Advaita, other major schools include: Rāmānuja's (1017–1137) Viśistādvaita Vedānta, Madhva's (1199–1276) Dvaita Vedānta, Vallabha's (1479–1531) Śuddhādvaita Vedānta, and Caitanya's (1485–1533) Acintyabhedābheda Vedānta.
- 159 Vedāntasara, Chapter 1.3. Compare Baba Muktananda's 'I have nothing new to teach. I wish to bring home to you the same Truth that is revealed through the *Vedas*, the *Upaniṣads*, the *Gītā* and ancient and modern seers. I wish to make it a matter of direct and personal experience in your daily life', *A Search for the Self*, p. 106.
- 160 The *Brahmasūtras* are also known as: Śārīrakasūtras, Vedāntasūtras, Bhikṣusūtras, and/or the *Uttaramīmāṃsasūtras*.
- 161 The *Vedas* are called *śruti* because they were 'heard' by *r̥sis*.

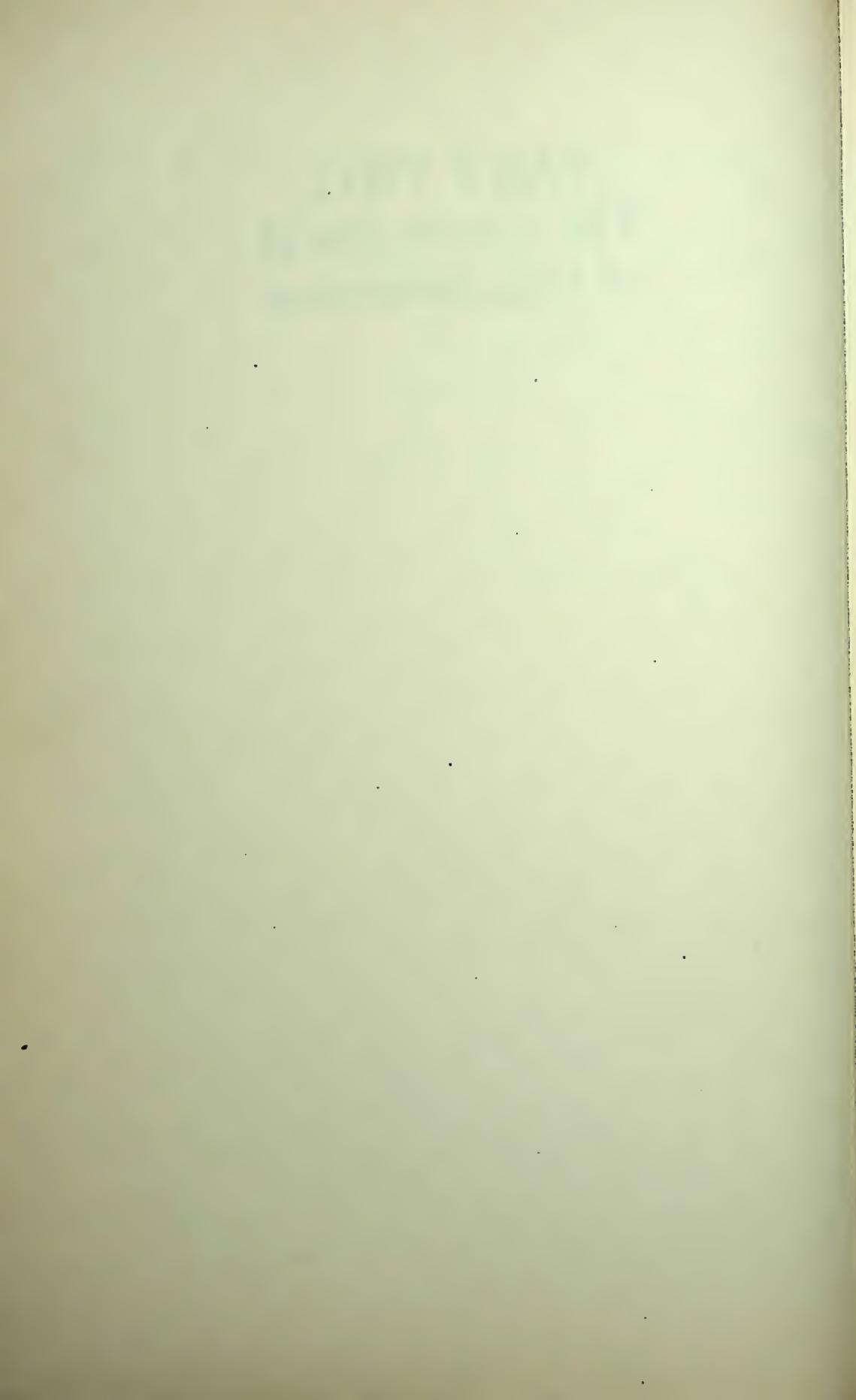
- 162 *Mahābhārata, Bhīṣma parvā*, Chapters 25–42.
- 163 BS 1.1.1. Every *sūtra* of the BS is based upon an Upaniṣadic passage. The Upaniṣadic verse (*vिशयवाक्या*) upon which BS 1.1.1 is based comes from the Br̥hmaUp where Yajñavalkya tells Maitreyī, ‘The Self ought to be known’.
- 164 MāṇḍUp 2.7, *Ayam ātma brahma*.
- 165 Mayeda, *A Thousand Teachings: Upadeśasāhasrī*, pp. 11–12.
- 166 *Brahma satyam, jagat mithyā, jīvo brahmaiva nā 'parab*.
- 167 According to Advaita, a *mahāvākya* is an identity statement; that is, a statement which directly declares the essential identity between the individual and the Absolute. Any other types of statement is, at best, an indirect account (e.g., to say that *Brahman* is great does not directly reveal one’s own identity with *Brahman*). The *mahāvākya* is the essence of the *Upaniṣads* precisely because of its unique purport.
- 168 AitUp 3.1.3 of RV, ‘*prajñānam brahma*’.
- 169 MāṇḍUp 2.7 of AV, ‘*ayam ātmā brahma*’.
- 170 ChāṇUp 6.8.7 of SV, ‘*tat tvam asi*’.
- 171 Br̥hmaUp 1.4.10 of YV, ‘*aham brahmāsmi*’.
- 172 Pañcadaśī 2.20, *sajātiya vijātiya svagata bhedara hitam*.
- 173 See Br̥hmaUp 2.3.6; 3.8.8; KaUp 1.3.15; US 1.17.70; Ātmabodha 29.
- 174 Br̥hmaUp Bh.2.3.6, ‘There is no other and more appropriate description than this ‘not-this.’’
- 175 ChāṇUp, 3.14.1, *sarvam khalvidam brahman*.
- 176 TaittUp, 2.1, *satyam, jñānam anantam brahman*.
- 177 ChāṇUp, 7.25.2.
- 178 V. 521. Perception of the Self is radically empirical, for it is not mediated by the sense organs. Ordinary empirical sense perception is always mediated, never all-encompassing. Ordinary sense perceptions are, also, always open to doubt – the Self never is.
- 179 V. 240; US 1.2.1.
- 180 V. 87–92; Ātmabodha 10–11.
- 181 V. 93–96; Ātmabodha 12.
- 182 V. 88–107.
- 183 Throughout Advaita works, the seemingly apparent difference between the individual and the Absolute is explained by invoking ignorance (*avidyā* / *māyā*).
- 184 ‘... śruti speaks of *Brahman* in two forms according as it is known from the standpoint of knowledge or from that of ignorance’, BSBh. 1.1.11.
- 185 BSBh. 1.1.11.
- 186 ChāṇUp 6.2.1, *ekam eva advitīyam*.
- 187 Ibid., II.4.14.
- 188 BSBh. Preamble; V. 108. See Radhakrishnan, *Indian Philosophy*, vol. II, p. 565. Also see R. Balasubramanian in *Perspectives of Theism and Absolutism in Indian Philosophy*, p. 48. The extensive scholarship over the philosophical differences between ‘*avidyā*’ and ‘*māyā*’ arose only after Śaṅkara’s time.
- 189 Māṇḍ. Up. with Gauḍapāda’s *Kārikā* and Śaṅkara’s *Commentary*, 2.12, p. 97.
- 190 Ibid., 3.19, p. 166.
- 191 Mahadevan, *The Philosophy of Advaita*, p. 79.
- 192 BSBh. I.1. Preamble; V. 55; 137; 192.
- 193 See US 2.1.4–6; V. 9–11; 22–27; Ātmabodha 1. Advaita’s well-known four-fold requirement (*sādhana catuṣṭaya*) sets forth numerous qualifications required in a seeker before one is finally initiated into the knowledge of the Self.

- 194 *Nitya-anitya vastu viveka*, V. 21. This idea is so prevalent in Vedānta literature, that numerous examples could be quoted from any book chosen.
- 195 *Upadeśa Pañcakam*, *sadvidvān upasṛpyatām, pratidinam tatpāduke sevyatāmīl brahmaikākṣaramarthyatām śrutiśiro vākyam samākarṇyatām.*
- 196 Taitt. Up. 1.3.3.
- 197 The great sage Vālmīki was liberated even though he uttered the name of God backwards. Furthermore, it enabled him to tell the life story of Rāma. By meditating on the name, Prahlāda was protected again and again. The outcast Ajāmila was made holy by the name. Rukmini balanced the scales against Satyabhama. Hanuman lept over the ocean and the monkeys built a bridge using Rāma's name. The lists are endless. Even the great God Śiva has been relieved from the torments of poison by the power of the name. Therefore, chant the name continuously.
- 198 BSBh 1.1.1.
- 199 BrhUpBh 1.2.20.



PART TWO

The Crown Jewel of Discrimination



*sarva-vedānta-siddhānta-gocaram tam agocaram |
govindam paramānandam sad-gurum pranato'smy aham ||1||*

I offer my salutations to Govinda, the Divine Master, the embodiment of the highest bliss, who is beyond thought and speech, and who is the culmination of all wisdom.

Traditionally, Indian philosophical treatises begin with an invocation to God and/or to one's Guru. Śaṅkara, in this invocation, ingeniously, insightfully, and subtly reveals the non-duality of Advaita even as he offers his obeisance simultaneously to both God and Guru. He was able to do this because one of the names for God is Govinda and the name of Śaṅkara's Guru was also Govinda. Intriguingly, this stanza simultaneously admits both interpretations. Underlying this play of language is the insight that God, Guru, and the goal of life for the individual are not different; they are the same.

The Vedic injunction, 'Only that person who obeys, can command' provides the rationale for first invoking God and Guru. Why are you looking for God in town after town, temple after temple? God dwells in the heart within. Why look in the East and in the West? Don't look for God, look for the Guru. God dwells within you; in truth, you are God. You don't need to find God; you need to find a Guru who will guide you to yourself. By offering reverence to God and the Guru, one pays respect to: (1) the Creator of all that is created; (2) one's tradition, which is both ancient and authoritative; (3) the time-honored prerequisites for a spiritual life, e.g., humility, devotion, respect, and discipline.

In this introductory verse, Śaṅkara affirms the time-honored wisdom that from the ultimate point of view, God has no name: 'Words return along with the mind, not attaining It' (TaittUp 2.4.1). This is representative of numerous Upaniṣadic passages which echo this wisdom, 'The eye does not go there, nor speech, nor mind. The Absolute is not to be known as such and such' (KenaUp 1.3–5). And yet, mysteriously, these same *Upaniṣads* declare, 'Name is the Absolute' (BrhUp 4.1.2); 'This Absolute indeed shines forth, when one speak with language' (KauṣUp. 2.13); 'The ultimate abode of language is the Absolute' (RV 1.1.164).

govinda = (from *go* + *vid* = 'speech' + 'knower', i.e., Knower of the scriptures) or (from *go* + *inda* = 'cows' + 'master', i.e., cowherd). Govinda is an epithet for Śrī Kṛṣṇa as well as one of Lord Viṣṇu's names; *gocaram tam agocaram* = beyond the range of the sense organs, especially the range of the eye; *pranām*; *namah* = *namāḥ* literally means 'to bow, to salute, to make obeisance to'. It is a corrupt form of 'na-mama' ('this is not mine') and indicates, 'O Lord, whatever I am about to think, say, plan, and do is "not-mine" but yours.' To emphasize this, it is customary to *pranām* or prostrate oneself or, at the very least, to put one's hands together in a gesture of humility; *sadguru* = (from *sat* + *guru* = 'truth, Reality, Existence, Being, Essence' + teacher, preceptor, great, 'heavy,' weighty, venerable, from the root *gr* = 'to invoke or to praise'); *sadguru* has been translated as Divine Master throughout this book; *paramānandam* = highest or supreme bliss; *sarva-vedānta-siddhānta* = culmination of all wisdom; or, the essence of all the *Upaniṣads* (*veda* + *anta* = 'Vedas; wisdom; knowledge' + 'end of; culmination; essence'). The word *vedānta* was initially a synonym for the *Upaniṣads* and derivatively, a name for various philosophical schools of thought which base their teachings upon the *Upaniṣads*.

*jantūnāṁ nara-janma durlabham atah punīstvarū tato vipratā
tasmat vaidika-dharma-mārga-paratā vidvattvam asmāt param |
ātmānātma-vivecanāṁ svanubhavo brahmātmanā samsthitiḥ
muktir no śata-koṭi-janma sukṛtaib⁹ puryaib⁹ vinā labhyate ||2||*

For all things subject to birth, birth in a human body is rare. Even rarer to obtain are strength¹ of body and mind. Rarer still is purity. More difficult than these is a desire to live a spiritual life. Rarest of all is to have an understanding of the scriptures. As for discrimination between the Self and the not-self, direct Self-realization, continuous union with the Absolute, final and complete liberation are not to be obtained without meritorious deeds done in a hundred billion well-lived lives.

How many myriad things are there in the universe! Think of the billions of stars and specks of dust and grains of sand and microbes beyond count. Innumerable are the drops of water and leaves on trees and atoms beyond count. Of all the entities in the universe, those with a human body are very rare! This is not speculation but an obvious objective observation. And, what is rare and difficult to obtain is generally considered to be precious, valuable.

The physical body is precious. Why? Ignoring for the moment spiritual realization, it is because one has a physical body with which one has been able to enjoy all the pleasures that have come one's way throughout one's life. All of the delicious foods and wonderful sights and relationships, colors and fragrances and sounds beyond compare, everything that has been experienced is only because one has a physical body. The body is the vehicle by which and through which a person is able to enjoy all that one deems enjoyable. Thus, birth in a physical body is rare, valuable and precious.

According to Śaṅkara, the individual soul is a conscious living being. The individual is singled out as the principal being because individuals have eligibility for action and knowledge. He said in his commentary of the AitUp 3.2.3, 'The ātman is expanded only in human beings. They, indeed, are most endowed with intelligence. They give expression to what is known. They see what is known. They know what is to come. They know the visible and the invisible. They perceive the immortal through the mortal. Thus are humans endowed. But with other animals, eating and drinking alone constitute the sphere of their knowledge.'

Even rarer and more difficult to obtain than the physical body is a strong, inwardly inspired or awakened (*vipratā*) body and mind. The word '*vipratā*' has, in common parlance, come to mean 'the rank or condition of a priest (*brāhmaṇa*)' and, combined with the word '*pūnistvain*' meaning 'strength, masculinity,' this verse is usually translated as 'more difficult to obtain than a human body is to be born as a male member of the priestly caste'. Orthodox interpreters have generally interpreted this verse to mean that the act of a male birth in a *brahmin* family is an indispensable prerequisite for Self-realization. Commentators, scholars, and apologists have gone to great lengths in an attempt to expound this interpretation. To mention but a few: Women are (declared to be) not fit to realize the Self because of their involvement in domestic duties, child-bearing, child-rearing, and/or sense-pleasures; rulers and warriors (*kṣatriya*), business people (*vaiśya*), and laborers (*sūdra*) are unfit to realize the Self because their activities are directed outwards; renunciation (*sannyāsa*) is said to be reserved for *brahmins*. However, there is another interpretation of the word '*vipratā*'. A possible interpretation is that this verse is describing the stages of self-development. And in regards to the Self, *vedāntic* spiritual practice does not pertain to the physical body, male or female. Enquiry and reflection are categorically declared to be the means to Self-realization. Thus, the word '*vipratā*' can be interpreted as describing

¹ See MuṇḍUp 3.2.4, 'This Self cannot be attained by one without strength'. Śaṅkara, commenting on this, said, 'Strength is at the root of all great achievements.' Also see BrhUp 5.14.4, 'Truth is based on strength'.

qualifications and qualities and not gender or caste. *Vipra* literally means 'stirred; quivering; inwardly inspired or excited; wise; learned; a sage or seer'. A qualified aspirant, a seeker of the Self, must be able to discriminate the Real from the unreal; must be able to be detached and dispassionate; must be intellectually strong and tranquil; must possess a sharp intellect which is able to vigorously reflect and tirelessly and unceasingly meditate on the Self. Firmness of determination, steadiness of composure, detachment and discipline, and a burning desire to know the inner Self are required – not merely a male *brahmin* body. A substantial portion of the Vedic hymns themselves were either given by female seers (*r̄ṣi*) or were addressed to females by male *r̄ṣis*. To exclude females from being qualified seekers of the Self is to blindly ignore both the subject matter of Vedānta as well as a whole host of knowers of the Self such as Maitreyī, Gārgī, Romaśā, Lopāmudrā, Apālā, Kadrū, Viśvavārā, Ghoṣā, Juhū, Vāgāmbhṛinī, Paulomī, Jaritā, Urvaśī, Yamī, Indrānī, Sāvitri, and so on. Thus, to have *vipratwam*, birth in a family need be neither necessary nor sufficient, while recognizing, as in all cases, hereditary and environment do play a role. Perhaps birth and gender used to play a significant role in the interpretation of certain doctrines and in the admission to a *gurukula*, and there are those who perpetuate this type of thinking, though it is possible that a broader meaning may be found herein.

A strong and sharp intellect is necessary in order to determine and digest the illusory nature of names and forms. To conclude that the sand is sand and the rope is a rope and not to be deluded into thinking there is water in a mirage or a snake underfoot takes a strong and sharp intellect. To remain quiet and reason out that what was not there before and what will pass away in the morning must therefore be merely fleeting appearances is the work of a (strong) intellect. In regards to the necessity of strength, see verse 343.

narajanma = human birth; *durlabham* = rare, scarce, seldom found; *vipratā* = 'stirring, excited, to tremble, shake, quiver'; sage, learned, priest (*brāhmaṇa*) see above commentary; *pum̄stvam* = strength; virility; masculinity; *vaidika dharma mārga* = the path of righteousness as pertaining to the Vedas; *ātmānātma-viveka* = discrimination between the Self and not-self; *svanubhavo* = Self-realization (*sva* = one's own; *anubhava* = direct, immediate experience); *brahman* = the Absolute, supreme Reality (from the root *bṛh* = 'to expand; greater than the greatest'); *ātma* = the Self (from the root *at* = 'to breathe' or the root *āp* = 'to pervade'). One can breathe because of the Self. One can search for the Self only because of the Self. One can think only because of the Self. Without the Self, the body is a worthless corpse); *puṇya* = meritorious actions.

*durlabham trayam evaitat daivānugraha-hetukam |
manuṣyatvam mumukṣutvam mahā-puruṣa-saṁśrayah ||3||*

Rare and difficult to obtain are these three: a human birth, a burning-desire-for-liberation, and association with great-beings. They are the results of divine grace.

This is an oft-quoted verse of Śaṅkara's which delineates three boons that are the results of divine grace. To obtain a human body, which is so rare and precious, involves grace. To have a burning desire for liberation is even rarer and more precious. Out of all the human beings in the world, there are very few who are seriously, earnestly, continuously seeking either God or the Self. This is a simple fact. Look around. There are few people at any given time, who are completely consumed with

the spiritual quest. And of all those individuals who both possess a human body and who are earnestly seeking the divine, even fewer have the great good fortune to have the association with a Divine Master, with a knower of the truth. As well, according to Advaita, divine grace, though absolutely necessary for the removal of ignorance, is not something to be acquired. It is there all along. It is the innermost Self of everyone. All that is necessary is to know of its existence. Thus, grace has been compared to the sun, always present and eternally shining, but one must turn one's eyes in its direction and look at it.

Mumukṣu is defined as '*mokṣam ikṣasu yasya saḥ*' – one who has a burning desire for liberation is a *mumukṣu*. For references to *mumukṣutva* see V. 19, 28, 29, 30, 31, 44, 84, 120, 178, and 576.

See V. 29, 42, 50, 138, 149, 477, 489, 518, and 519 for references to grace.

trayam = three; *daivānugraha* = divine grace. There are said to be three types of grace: *sādhana* or the grace of self-effort; *guru* or the grace of a Master; and *divya* or divine grace. *manuṣyatvarāṁ* = human birth; *mumukṣutvāṁ* = an earnest burning desire for liberation; *mahāpuruṣa* = great person; spiritual giant; *sāṁśrayaḥ* = associated with, connected.

*labdhvā kathamcit nara-janma durlabham
tatrāpi pumistvāṁ śruti-pāra-darsanam |
yassvātmā-muktyau na yateta müḍhadbhīḥ
sa ātmahā svāmī vinibhanty-asad-grahāt ||4||*

That person, having somehow obtained a rare human birth, together with bodily and mental strength and a correct understanding of the scriptures, who does not strive for liberation, is a fool.¹ Verily, such a person commits suicide,² clinging to things unreal.

Is it not strange that whatever it is that one wants, desires, thinks about, or ponders over is *something other* than the one who is wanting/desiring/thinking/pondering? One is continually seeking that which one is not. A person not only wants to maintain, but also to sustain and nourish, him or herself with things other than themselves. Because one believes in oneself, the thinker, seer, hearer has faith that what one thinks, sees, and hears is real. Instead, why not doubt the things which come and go – thoughts, sights, sounds – and hold on to that which is always there and is foundational to it all – yourself. Find out if you are the body. Find out if you are the mind. Enquire.

Is it not ironic that the general definition of a renunciant is a person who has given up the things of this world? But who is the true renunciant? Is it a person who has renounced the things of the world (for the Self) or is it a person who has renounced the Self (for the things of the world)? The *Upaniṣads* declare that one who knows the Self, obtains all, and that one who does not know the Self, knows nothing. If this is so, then who is the greater fool?

¹ See V. 4, 5, 77, 162, 163, 220, and 549 for fools (*müḍhadbhīḥ*). Also see MundUp 1.2.8, 'Fools, abiding in the midst of ignorance, wise in their own esteem, thinking themselves to be learned, afflicted with troubles, go about like the blind leading the blind'; also KaUp 1.2.5; MaitriUp 7.9; BG 17.5–6.

² See IsāUpBh 3, 'Because a person neglects his ever-present Self through the ignorance, he is called one who commits suicide'.

labdhvā = one who has obtained, gained, received; *śruti* = primary scripture, i.e., Vedas (lit. 'that which is heard'); *mūḍhadhīḥ* = fool; one with a foolish mind; *vinihanti* = calamity, destruction, suicide; *asat* = unreal, what is not real.

*itab konvasti mūḍhātmā yas tu svārthe pramādyati |
durlabhamā mānuṣān dehānī prāpya tatrāpi pauruṣam ||5||*

What greater fool¹ is there than a person who, having obtained this rare human birth, together with bodily and mental strength, fails, through delusion, to realize their own highest good?

KaUp 1.2.1 declares, 'Different is the good (*śreyas*), and different, indeed, is the pleasant (*preyas*). These two, with different purposes, bind a person. Of these two, it is well for one who takes hold of the good; but that person who chooses the pleasant, fails in their aim.' Naciketas has just asked Lord Yama about immortality for his third boon. Yama replied that there are two paths: the good and the pleasing. He says, 'I can tell you about them, but, you will have to make this discovery yourself. I will be your guide and I will bestow my blessings upon you, but you must choose; you must do the spiritual practice.' All people are born with a capacity to make choices. Every moment choices must be made, in regards to thoughts, words, and deeds. No one can avoid this. And, both the good and the pleasing promise the same thing: happiness and satisfaction. Both come to one whether one wants them or not. The moment one encounters the pleasing, the moment it is experienced, one likes it and wants it. It appeals directly to the senses and provides immediate gratification. It gives instant pleasure. However, it doesn't care about the future. The good, on the other hand, makes no reference to pleasure or displeasure. It merely fosters what is spiritually uplifting. It demands a disciplined approach and promises eternal bliss, even if its fruits are not readily apparent. It demands a one-pointed determination. It is true that everything one experiences, somehow involves the Self. Thus, all things are worthy of respect. But, a proper attitude is necessary. To handle fire, one should use tongs. To look at the sun requires protective glasses. BṛhUp 1.4.7 declares that what one knows empirically is true of the Self, but incomplete and hence imperfect ('the Self they see not for, as seen, it is incomplete'). So long as a person thinks of him/herself as a physical body, possessing natural functions and thinking, seeing, hearing, and so on, they do not know the Self in its fullness.

See MuṇḍUp 3.1.1: 'Two birds, companions always united, cling to the self-same tree. Of these two, one eats the sweet fruit and the other looks on without eating.' See also MuṇḍUp 3.1.2–10; RV 1.164.20; ŚvetUp 4.6; KaUp 1.3.1.

prāpya = attaining, reaching, arriving at, finding; *tatrā* = in that place, on that occasion.

*pāṭhantu śāstrāṇi yajantu devān
kurvantu karmāṇi bhajantu devatāḥ |
ātmāikya-bodhena vinā vimuktih
na siddhyati brahma-śatāntare'pi ||6||*

¹ See V. 4, 77, 162, 163, 220, and 549 for fools (*mūḍhātmā*). See MuṇḍUp 1.2.8, 'Fools, abiding in the midst of ignorance, wise in their own esteem, thinking themselves to be learned, afflicted with troubles, go about like the blind leading the blind'; also KaUp 1.2.5; MaitriUp 7.9; BG 17.5–6.

Individuals may read and recite the scriptures, sacrifice to the gods, perform rituals, worship deities. Still, liberation will not occur, even after hundreds of millions of years, without a personal experience of one's identity with the Self.

What one is seeking for is the one who is seeking. Individuals practice spiritual disciplines, read, recite, sacrifice, worship, because they have some destination in mind, something to attain which they feel they presently lack. Śaṅkara declares that what is eternal is here and now; what is eternal is the Self. Where could you go to get it; what could you do? If there was somewhere the Self was not, one could go there. But as the Self is ever-present; there never has been a time or place when one was not the Self. For spiritual practice, there is the obvious and necessary requirement of somebody to practice, something to practice, and some intention for practicing. Practices come and go. However, you, the practitioner, are present whether you are practicing or not. Find out who this seeker is. Śaṅkara declares that spiritual practices are not for self-realization but for purifying the intellect and removing old habits, especially identification with the body. As Mayeda (*A Thousand Teachings: Upadeśasāhasrī*, pp. 11–12) said, 'Philosophy is not his [Śaṅkara's] aim but is rather a vital weapon with which to fulfill this aim, which is to rescue people out of transmigratory existence.' When one is performing spiritual practices, the Self is there all along.

The Self must be realized first-hand. Second-hand information is not ultimately satisfying. If it has not been directly realized, it is only something that one hopes is true, or wants to be true, or tries to make true. These may be comforting, but comfort is not ultimately adequate. When one is hungry, it is not enough, it is not satisfying merely to hear about food. Nor is it enough to merely see food or for someone else to eat. What is required in order to satisfy one's hunger is that one must actually eat oneself.

See BrhUp 1.4.15, 'If a person does not know this, performs even a grand and holy rite, it is sure to fade away after their death. It is the Self alone that a person should venerate'; Also MundUp 1.2.8–10; 1.7.7–11; 3.2.3; BrhUp 4.4.23; KaUp 1.2.11 'the endless fruit of rites'.

patha = to read or recite; **śāstra** = scripture; teaching (from the verb root *śās* = 'to rule, teach'). The sacred books of Indian thought are divided into four categories: primary scripture (*śruti*), secondary scripture (*smṛti*), historical/mythological (*purāṇa*) and epics (*itiḥāsa*), and religious treatises (*tantra*); *yajña* = sacrifice, sacrificial ceremony; *deva* = god; celestial being; one who shines (from the verb root *div* = 'to shine'); *kurvantu karmāṇi* = perform rituals; *bhajantu devatā* = worship the gods; *vimukti* = liberation.

*amṛtatvasya nāśasti vittenetyeva hi śrutiḥ |
bravīti karmano mukteḥ ahetutvam sphuṭam yataḥ ||7||*

The scriptures declare that there is no hope of immortality by means of wealth. Hence, it is clear that actions cannot be the cause of liberation.

The reference is to the Yājñavalkya-Maitreyī dialogue in BrhUp 2.4.2 (Then said Maitreyī), 'If indeed, venerable sir, this whole earth filled with wealth were mine, would I be immortal through that?' 'No,' said Yājñavalkya. 'Like the life of the rich even so would your life be. Of immortality, however, there is no hope through

wealth.' Note the vedic saying, 'Neither by rituals, nor by progeny, nor by riches, but by renunciation alone is immortality attained.' Nachiketas declares, 'Humans are not contented with wealth' (KaUp 1.1.27); see also Br̄hUp 4.5.6; KaUp 1.2.1; 1.2.10.

Actions take innumerable forms, both secular and spiritual. Immortality, or eternal bliss, cannot be obtained by impermanent, momentary actions. Actions may certainly give moments of happiness, but to recognize that one is happy requires that one give up all thoughts of obtaining something new. Who one really is has no need of, no desire for, anything. The concept of liberation points solely to this fact. Liberation is simple and this simplicity is the deepest secret. All striving, all practicing, are seen as irrelevant in the vastness of this utter simplicity.

Wealth (*vitta*), in this verse, implies not only material wealth but also the wealth of experiences. One's sense organs convey a myriad of experiences, all of which come and go, begin and end. Thus, wealth of all types, being transitory, can never convey liberation which is eternal.

amṛta = lit., 'not death' (from the verb root *mṛ* = 'to die' + the prefix *a* = 'not'), immortality; elixir; *vittam* = wealth.

ato vimuktyai prayateta vidvān
saṁnyasta-bāhyārtha-sukhasprhaḥ san |
santam mahāntam samupetya deśikām
tenopadiṣṭārtha-samāhitātmā ||8||

Therefore, giving up all desire¹ for pleasures coming from external objects, let the wise person² strive for liberation. Let such a person, in the prescribed manner, approach³ a Great One, who by their realization is to be equated with Truth,⁴ and become absorbed whole-heartedly in the Truth taught by him.

The quest for enlightenment begins when one gives up desiring external pleasures. Eternal satisfaction, permanent happiness, is not possible from temporary, impermanent

¹ See Br̄hUp 4.4.7, 'When all desires that dwell in the heart are given up, then does the mortal become immortal'. Also see KaUp 2.3.14; BG 2.55-71.

² See BG, 'Whatever pleasures are born from sense-object contact are only sources of sorrow for they have a beginning and an end. The wise do not delight in such.'

³ See MundUp 1.2.12, 'For the sake of this knowledge, let him only approach, with sacrificial fuel in hand, a teacher who is learned in the scriptures and established in the Absolute'; also MundUp 1.2.13 says, 'To that student of tranquil mind and calm disposition, who had come to the Master in the right manner, that learned one faithfully imparted knowledge of the Absolute.' Also see KaivUp 1.5 '... bowing with devotion to the Master'; See Satyakāma Jābāla's approach and Gautama's ultimate acceptance in ChānUp 4.4.1-5. KaUp 1.2.8. says, 'Unless taught by one who knows It, one cannot gain access to it.' See also Br̄hUp 2.1.14; ChānUp 4.14.1-4, 6.14.1, 7.1.1; TaittUp. 1.2.3., 1.3.3., 1.9.1., 3.1.1; KaUp 1.2.7. There are also the well-known phrases, 'One obtains knowledge from a teacher (ācāryavān puruṣo veda)'; 'Knowledge obtained from a teacher has the greatest efficiency'; and Śaṅkara's frequent use of 'gurum eva' (only by the grace of the *guru*).

⁴ See ChānUp, 'If a person knows that the Absolute exists (has realized the Absolute), they are called a *san*'.

The characteristics of a Great One are given in V. 35.

sensory indulgence. The objects which the five senses record can, at best, give a momentary fulfillment. Though even there, it is said that it is not the object itself which gives one happiness, but the fulfillment of the desire for it. When the desire is present, while there is still a wanting to achieve, to obtain something, there is no happiness. The desire disappears only at the moment of fulfillment. What is obvious from this is that objects and the desire for them is transitory; they come and go. Whatever comes and goes is not permanent, and to expect permanent happiness from a temporary thing is foolishness.

A person is wise (*vidvān*) when they understand and fully accept that the pleasures which spring from external objects are transitory and therefore ultimately a source of sorrow. A wise person understands that the very act of reaching out causes both desire and suffering to arise. For a wise person, the world and all its things will still be there, but they will no longer cause trouble or suffering because the desire to obtain pleasure and happiness through them will no longer arise.

When a seeker begins to strive for liberation and when he begins to understand that permanent happiness cannot be gained through the pursuit of worldly pleasures, a true teacher must be sought. One should then look for a perfect being, someone who has permanently established him/herself in the state of permanent bliss. This is so because the Self, the supreme reality, is infinitely subtle and not to be known through argument, reasoning, hearsay, or thought. Because a Great One knows this truth, the Great One can point towards it. Such is the case even in the world of objects, e.g., the road to a place has to be learnt from one who knows it, knowledge of a science must be learnt from one who knows the science.

The Great One, the knower of the truth, is here spoken of as a 'san'. *Sat* means 'existent, real, true'. The famous BG verse 2.16, 'Of the real there is no nonbeing and of the non-real there is no being' declares that that which exists, exists forever and that that which does not exist, never is. One who knows this truth is 'existent, real, true', and it is only from one who knows this that this truth can be learned. Further, such a being is described as Great (*mahān*). A Great One is one who is not limited. To be great, greater than the greatest, is also the root meaning of the word '*Brahman*' (the Absolute).

A Great One gives spiritual instruction or *upadeśa* to the seeker. *Upadeśa* literally means 'restoring an object to its proper place'. That is, the seeker thinks that he or she is different from the Self, their true and natural state, and pursues objects of sense-gratification. The Master restores the seeker's thoughts to their natural place. Or, a spiritual instruction can be understood as 'presenting an apparently distant object to close proximity'. The Master reveals that what the seeker had thought was far away, distant and different from oneself, is really immediate and identical with oneself.

vidvān = wise, learned. In this context, a wise person is more than just a scholar, learned in book knowledge and grammar. It implies a person who is able to discriminate between the Real and the unreal, the permanent and the transitory. *bāhyārtha* = 'coming from external objects'; *sukha* = pleasant, happy, agreeable, joyful (from *su* = 'good, fine' + *kha* = 'state'); *san(tam)* = Truth, Real, Existence. That (or he) which (or who) exists. A Great One Is (*sat*), i.e., the verse *santam mahāntam*. *mahān* = great, neither divided nor limited; *deśika* = one who gives instructions or teachings (*upadeśa*) to a student; *samupaiti* = to come together, to approach, to have recourse to; *tenopadīṣṭārhasamāhitātma* = with a mind (*ātma*) which is concentrated on the meaning (*ārtha*) of his teachings.

*uddhared ātmanātmaṇanī magnarī saṁsāra-vāridhau |
yogārūḍhatvam āśadya samyag-darśana niṣṭhayā ||9||*

By attaining a state-of-detachment-and-desirelessness, by firm knowledge of the Absolute, let one disentangle oneself from the ocean of worldly existence.

The explicit purport of what is implied in this verse will be explained in the next seven verses. The means for becoming firmly established in the Absolute begins with detachment and desirelessness or what is technically known as the state of *yogarudha*. When perfect in this, when firmly established therein, success is achieved and there is a correct understanding or vision (*darśana*) of the truth.

Worldly existence (*saṁsāra*) has been compared to the ocean in this verse. Just as the ocean is vast and deep and cannot be crossed without the aid of a ship, so too is worldly existence. If one does not know how to swim and one ventures into the ocean where there are waves and whirlpools and dangerous creatures, one will suffer and eventually drown. In the *Lakṣmīṇṛsiṁha stotra*, Śaṅkara says, ‘O Lord! Extend Thy helping hand so as to rescue me from the vast ocean of *saṁsāra* beset with the all-devouring monster of time and the mounting waves of passions.’

Śaṅkara, in his BSBh 1.1.4. also says, ‘Their aim (knowledge of the Absolute) is to be the means of detachment from the objects towards which one is naturally attracted.’

saṁsāra = (from the verbal root *sṛ* = ‘to flow’ and *sam* = ‘together’) empirical existence; the wheel of birth and death; transmigration; the flux of the world; worldly illusion; *vāridhau* = ocean; *yogārūḍha* = BG 6.4, ‘one has attained a state of detachment and desirelessness when one does not get attached to sense objects or to works, and has renounced all purposes’; *niṣṭhayā* = grounded or resting in; firmly established; *samyagdarśana* = right or correct understanding, right vision.

*saṁnyasya sarva-karmāṇi bhava-bandha-vimuktaye |
yat�atāṁ paṇḍitair dhīraiḥ ātmābhyaśa upasthitaiḥ ||10||*

For release from the bonds of empirical existence, the wise and learned person completely gives up all desire-motivated actions¹ and commences an unceasing contemplation of the Self.

Simply put, if you set aside your ego for a moment you will realize that you, the traveler, are that which you are seeking. Everything is within you. The supreme inner stillness is your destination. Or, to put it another way, any seeking is a denial of the presence of the sought.

Fulfilled desires only breed more desires. Unfulfilled desires lead to anger, frustration, and confusion. Desires distract one from making a direct Self-enquiry. A quiet mind is what is required for this enquiry. Why? Because, compared to the body, to things, the mind is subtle. And the mind, although subtle, is gross compared to the Self. Even though one is beyond the mind, one knows with the mind. Thus, if one improves one’s instrument, one’s knowledge improves.

¹ Actions are done with a view to achieve one of four results: production, purification, transformation, or attainment. In regards to attaining liberation, action is of no use for liberation is eternal, not something to be produced. Liberation has no qualities or impurities and thus is not something to be purified. Since it is immutable, it is not something to be transformed. Since it is always attained as the Self of everyone, it is not something to be attained.

See BrhUp 3.5.1, 'Wise seekers of the Absolute, having known that Self, having overcome desire for progeny, wealth, worlds, live the life of a renunciant'; also BG 5.26.

samnyasya sarva-karmāṇī = completely giving up all actions which are desire-based; *bhava-bandha-vimuktaye* = freedom from the bonds of worldly life (*bhāva* = existence, state of being, from the verb root *bhū* = 'to become, exist'); *pāṇḍita* = learned, scholar, one who has second-hand knowledge; *dhīraḥ* = one who has control of their intellect. See KaUp 2.1.1, 'The Self is not to be sought through the senses . . . The wise, in search of immortality, turn their sight inward and see the Self within (*kaścid dhīraḥ pratyag ātmānam aikṣad āvṛtta caksur amṛtatvam icchan*'); also KaUp 1.2.24, 'Not he who has not a concentrated mind (*nāsamāhitah*)'; *ātmābhāṣā* = perpetual contemplation or continuous and constant practice (of the mind) on the Self.

*cittasya śuddhaye karma na tu vastūpalabdhaye |
vastusiddhir vicārena na kīrīcit karma-koṭibhiḥ ||11||*

Actions help to purify the mind; not to perceive reality. Reality is attained through enquiry and never in the slightest degree by even a hundred million actions.

When a person makes an effort or employs a method to achieve something, it implies that thing is not present now and will come into being at some future time. But the reality, according to Śaṅkara, is ever-present. To obtain that which is already obtained, no effort is necessary. This is technically known as *prāptasya prāptiḥ* or the attaining of the already attained. Only to achieve that which is not already achieved will effort prove efficacious. Actions can never get one to that which one already is. Further, the idea of doing something or not doing something are both impediments. What one *is* does not involve what one does, doing something.

See KaUp 1.2.23, 'This Self cannot be attained by instruction, nor by intellectual power, nor even through much hearing'; also MundUp 3.1.5 and 3.1.8; BrhUp 1.4.15; 4.4.23. See V. 138, 150, 177–78, 183, 276–77, 315, 336, 361–63, 367, 370–71, 384, and 408 for purification of the mind.

citti śuddhi = pure mind; *vastu* = reality, essence, the real, object, thing; *vicāra* = enquiry, reflection, investigation, introspection, discernment; *karma* = action.

*samyag-vicārataḥ siddhā rājju-tattvāvadhāraṇāḥ |
bhrāntodita-mahāsarpa-bhava-duḥkha-vināśinī ||12||*

Proper enquiry establishes a conviction about the true nature of the rope and removes the great suffering of worldly existence caused by the delusory snake.

A proper discernment is the recognition that it is folly to chase impermanent, transitory things in the hope that they will give permanent, eternal happiness. Appearances can never be trusted. Anything that comes and goes, changes, ultimately vanishes, cannot be trusted to do anything except come and go. For one who has seen the rope as a rope, there will never be a mistaken impression that it is a snake. Delusion comes from ignorance of the rope, from an ignorance of what is real and what is appearance. Having been bitten by the serpent of ignorance, one suffers the agony of a snake bite. If left alone, one will exhibit the effects of poisoning too.

See V. 63, 112, 140, 199, 237, 248, 303, 388, 405, 407, and 550 where Śaṅkara makes references to a snake.

raju = rope; tattvādhāraṇā = conviction of the true nature; siddha = complete, established, perfect, accomplished; sarpa = snake; mahā = great; duḥkha = suffering, pain, sorrow, grief, unhappiness (from *dur* = 'bad' + *kha* = 'state').

*arthasya niścayo drṣṭo vicāreṇa hitoktitah |
na snānena na dānena prāṇāyāma-śatena vā ||13||*

The goal of life is seen to arise from an enquiry in accord with the words of the wise and never by taking sacred baths or performing acts of charity or by hundreds of breathing exercises.

How to gain conviction of the truth? First, one must hear the truth from the lips of one who is established therein. Traditionally, the student goes to the Master and says, 'Please, Master, rescue me as I am drowning in worldly existence.' The Master declares, 'You are That. Your involvement in the bondage of worldly life is due to ignorance.' Thus, in order to overcome the darkness of ignorance, the Master's knowledge is essential for one who wants knowledge of the Self.

When a person knows the false as false, then no action is necessary at all. One is free. Any idea of doer-ship, that things happen because you do something, disappears when the truth is clearly seen. Once, through enquiry, the snake has been perceived to be nothing but a rope, nothing more need be done. And if this enquiry has not been performed, no amount of action will ever transform the snake.

See BrhUp 1.4.15, 'Even if one performs a great and holy work, but without knowing this, that work is exhausted in the end'.

arthasya = aim, purpose, goal; niścayo = enquiry, ascertainment; drṣṭo = seen; hitokti = words of the wise, of a beneficent person; snāna = sacred ritual bath; dāna = gift, charity, alms-giving, generosity; prāṇāyāma = breath control.

*adhibāriṇam āśāste phala-siddhir-viśeṣataḥ |
upāyā deśa-kālādyāḥ santy asmin saha-kāriṇah ||14||*

Success depends chiefly upon the qualification of the seeker. Place, time, and other such circumstances are merely auxiliaries.

In ChāṇUp 8.7, the demon king Virocana went to Brahma-loka to obtain knowledge of the Self. He was taught by the best of teachers, Prajāpati. Yet, he did not realize the Self. This demonstrates that an individual's qualification, and not place and time, are of primary importance. All time is God's time and all places are God's places. The unknown variable is the state of the seeker. Water which falls on barren soil merely evaporates. Water which falls on well-prepared soil produces a bountiful crop.

What is happening today was begun thousands and thousands of years ago. If you think a thought, it must reach its goal. Do you think that it stops just because you go away or because you stop thinking? It catches up to you, sometime, someplace . . . it always catches up. Nothing remains unfinished. Everything is connected. And then happiness, joy without limit, unbounded bliss. When one has that, then everything is finished. Whether one comes, whether one goes, joy permeates everything. Never again the pangs of separation, of fear. You may hurry forward, you may run backwards, you may plan your little dramas, but know that these are all mere auxiliaries to the one which is you.

adhibhārī = qualified aspirant; eligible person; phala siddhi = success, fruitfulness, results accomplished; deśa = place; kāla = time; upāyā = to come near, towards, approach.

*ato vicāraḥ kartavyah jijñāsor ātma-vastunah |
samāśadya dayāśindhuṁ gurum brahma-vid-uttamam ||15||*

Therefore, that person who desires to know the nature of the Self, correctly and completely, should perform an earnest enquiry after duly approaching a Master who is a supreme knower of the Absolute and an ocean of compassion.

When one's *jijñāsa*, one's desire to know, is solely to know the Self, correctly and completely, then one's attention is in the right place. Phenomena come and go. Thoughts come and go. Experiences come and go. Good and bad, pleasures and pains, all come and go. An earnest seeker will perform an earnest enquiry after having met the Master and heard the truth that the Self dwells within. Attend to That. Surrender to That.

A Master, a Guru, is declared to be a supreme knower of the Absolute. That is, a Master is one who is established in the Self. Such a one knows the Self because they are the Self. This is not something they teach nor is it something the disciple learns. There is no possible way to learn who one is. The message the Master gives is simply that in the heart of awareness, one recognizes without a shadow of a doubt the truth of one's own Self. In other words, the Master shines light on the disciple's ignorance and the truth stands revealed. In the *Guru Gītā* 23, the etymological derivation of the word 'guru' is given as, 'The root *gu* stands for darkness; the root *ru* stands for its removal – the syllable *gu* is darkness and the syllable *ru* is light. There is no doubt that the Guru is indeed the supreme knowledge that swallows the darkness of ignorance'. The *Pāṇiniśūtras* also declare, '*gu saṁvaraṇe, ru hiṁsane*' (*gu* indicates concealment and *ru* its annulment. Thus, by the Master's spiritual teaching, the ignorance which conceals the truth is annulled).

See MundUp 1.2.12, 'For the sake of this knowledge, let him only approach, with sacrificial fuel in hand, a teacher who is learned in the scriptures and established in the Absolute' (*tad vijñānārtham sa gurum evābhigacchet samit pāniḥ śrotriyaṁ brahma niṣṭham*); MundUp 1.2.13 says, 'To that student of tranquil mind and calm disposition, who had come to the Master in the right manner, that learned one faithfully imparted knowledge of the Absolute.' See KaiUp 1.5; '... bowing with devotion to the Master' (*bhaktyā svagurum pranamya*) See Satyakāma Jābāla's approach and Gautama's ultimate acceptance in ChānUp 4.4.1–5. See also BrhUp 2.1.14; ChānUp 4.14.1–4, 6.14.1., 7.1.1.; TaittUp 1.2.3., 1.3.3., 1.9.1., 3.1.1; KaUp 1.2.8.

ataḥ = therefore. *Ataḥ* implies that something must have come before and in this case that something is 'approach a Master after an earnest enquiry into the nature of the Self' has been performed; *kartavyah* = what must be done; *jijñāsōḥ* = one who has an earnest desire to know; *brahmaviduttama* = best or supreme knower of the Absolute; *dayāśindhu* = ocean of compassion; *guru* = Master.

*medhāvī puruṣo vidvān ūhāpoha-vicakṣaṇah |
adhibhāryātma-vidyāyām ukta-lakṣaṇa-lakṣitah ||16||*

That person who has an excellent memory, is learned, possesses great powers of comprehension and the ability to reason properly is alone considered qualified for the knowledge of the Self.

This verse delineates the characteristics of a person competent to learn of the Self. Such a one is known as an *ātmavidyā adhikārī* or a qualified aspirant for the knowledge of the Self. One's mind has the potential for leading to liberation. But these qualities have been temporarily obscured. The future depends on the quality of one's mind, on an excellent mind.

medhāvī = a person who has an intellect (*dhi/buddhi*) which has the capacity to retain the meaning of what has been heard; **ūha** = positive reasoning, conjecture; **apoha** = negative reasoning, exclusion.

*vivekino viraktasya śamādi-guṇa-śalinah |
mumukṣor eva hi brahma-jijñāsā-yogyatā matā ||17||*

That person alone is considered qualified to inquire into the Absolute who possesses discrimination, detachment, the virtues such as tranquillity and so on, and an intense longing for liberation.

These are the famous four-fold prerequisites (*sādhana catuṣṭaya*) that comprise the proximate aid to liberation. They will be individually expounded in verses 19–29.

yogyatā = being qualified, special fitness; **jijñāsa** = enquiry, desire to know; **vivekino** = discrimination; **viraktasya** = detachment.

*sādhanāny atra catvāri kathitāni maniṣibhib |
yeṣu satṣu eva san niṣṭhā yad abhāve na siddhyati ||18||*

Regarding this, the sages have spoken of four qualifications for attainment. The experience of Reality is possible only if they exist, and impossible in their absence.

The desire to be free implies a certain readiness to renounce all that is not the Self. Such a desire is rare and arises only after considerable experience and evolution of character. There is nothing dogmatic about this. Even to learn of things of the world, be they science or mathematics or whatever, require certain prerequisites. The Self is not an object to be seen. Thus, there is the necessity for an ability to discriminate. When left to oneself, the world of objects exerts a powerful pull to secure what is pleasing and avoid what is painful. In due course one discovers that no lasting, permanent satisfaction may be derived from such a course of action. Śaṅkara, in his BSBh 1.1.1, points to this necessity of qualification with the word '*atha*' (then).

maniṣibhib = sage; one who has knowledge of the import of the scriptures; **kathitāni** = said to be, spoken of; **abhāva** = non-existent; **sat** = existence.

*ādau nityānitya-vastu-vivekaḥ parigaryate |
ihāmutra phala-bhoga-virāgas tad-anantaram ||19||
śamādi-ṣaṭka-sampattiḥ mumukṣutvam iti sphuṭam |*

First is enumerated discrimination between the eternal and the non-eternal. Next comes detachment from the enjoyment of the fruits of action, both here and elsewhere. Then, the collection of six treasures of virtue beginning with tranquillity.¹ Last, undoubtedly, is an earnest desire for liberation.

From the reference to discrimination (*viveka*), detachment (*vairāgya/viraktasya*), the virtues (*śamādi guna*), and a burning desire for liberation (*mumukṣutva*) in verse 17, follows this elucidation. Each qualification follows its predecessor according to the logic that 'what precedes is the cause of what follows'. Thus, detachment cannot be secured in the absence of discrimination. Until one is able to discriminate between what is real and what is unreal, what is permanent from what is impermanent, detachment will not arise. Likewise, the virtues will naturally flow from a person when one is dispassionate.

See KaUp 5.13, 'He is the eternal in the midst of the non-eternals' (*nityo 'nityānam*).

For references to *mumukṣutva* see V. 3, 28, 29, 30, 31, 44, 84, 120, 178, and 576.

Note: from verse 19 through verse 24, the critical edition breaks the verses into odd pairs. I have divided them as follows for translation purposes.

nitya = eternal, permanent; *anitya* = non-eternal, transient, impermanent; *viveka* = discrimination; *virāga* = detachment, renunciation; *phala* = results, fruits; *bhoga* = enjoyment, pleasure; *iha* = here, in this world; *amutra* = there, in the life to come, in the other world; *tad anantaram* = after that, next, that which follows; *śama* = calmness, tranquillity, control of the inner sense organs; *ādi* = and so on, etc; *mumukṣutva* = burning desire for liberation.

*brahma satyam jagan-mithyety evaṁrūpo viniścayah ||20||
so'yam nityānitya vastu-vivekaḥ samudāhṛtaḥ |*

The unwavering conviction that the Absolute alone is real and that the empirical world is non-real is well-spoken of as discrimination between the eternal and the non-eternal.

To discriminate between the Real and the non-real is a good beginning. It is important. Discriminating wisdom makes the distinction between what is permanent and what is impermanent. However, eventually one must experience that there is no boundary between in and out, Real and non-real. Thus, this is but the first of the preliminary aids to liberation.

What is meant by discrimination between the eternal and the non-eternal? Śaṅkara accepts as 'real' only that which neither changes nor ceases to exist. No object, no knowledge, can be said to be absolutely real if its existence is only temporary. Absolute reality implies permanent existence. Thus, discrimination between the eternal and the non-eternal is the conviction that the Absolute alone is eternal (*nitya*) and all else is ephemeral (*anitya*), bound by time, transitory. One must be absolutely clear that thoughts are impermanent. They appear and disappear. Forms are impermanent.

¹ The paradigm for the six treasures is BrhUp 4.4.23 (*śānto dānta uparatas titikṣuḥ samāhito*). Advaita tradition usually depicts these as tranquillity (*śama*), self-control (*dama*), withdrawal of the sense objects from the sense organs (*uparati*), forbearance (*titikṣā*), the perfect establishment of the intellect in the Absolute (*saṁādhāna*), and faith (*śraddhā*). These will be explained in the following verses.

They appear and disappear. Even the most sublime experiences come and go. No form can be held onto. One must recognize the impossibility of holding onto anything: one's body, one's thoughts, one's experiences.

This verse contains two-thirds of what has become an oft-quoted verse said to encapsulate Advaita in a nutshell: *Brahman satyam, jagan mithyā jīvo brahmaiva nāparah* (the Absolute is real; the world is non-real; the individual and the Absolute are not different). Note that Śaṅkara describes the world as non-real, not as impermanent. The logic is, if the world were merely thought to be impermanent, it would still hold some sort of attraction. But if the world is known to be non-real, then true dispassion arises. Many individuals seek that which is impermanent, but few seek that which is non-real.

See MuṇḍUp 1.2.12, 'When he perceives the worlds as won by actions which are transitory, let a *brahmin* resort to renunciation. He sees, there is nothing here which is not the result of action.'

See KaUp 5.13, 'He is the eternal in the midst of the non-eternals' (*nityo'nityānam*).

brahma = the Absolute; *satya* = real, true, existing; *jagat* = world, cosmos; *mithyā* = non-real, false, neither real nor unreal, illusory; incorrect; *viniścaya* = unwavering conviction; *samudāhṛtaḥ* (*samyak udāhṛtaḥ*) = well explained; spoken of.

*tad vairāgyam jugupsā yā darśana-śravaṇādibhiḥ ||21||
dehādi-brahma-paryante hry anitye bhoga-vastuni |*

Detachment is aversion for all things seen, heard, and so on, as well as for all transient objects of enjoyment ranging from the physical body up to the creator's highest form.

What is dispassion, detachment? Dispassion or detachment is the absence of any desire to enjoy the fruits of one's efforts, either here in this life or in any other life anywhere else. This dispassion arises out of discrimination and not despair or despondency. It is the natural result of a vigorous discrimination by which the seeker recognizes that the pleasures which result from gain are transitory, fleeting, impermanent and therefore cannot fulfill one's deepest longing for eternal bliss. See V. 9, 17, and 373–74 on detachment.

Darśana-śravaṇādibhiḥ may also be translated as the giving up being effected through all the enjoying organs and faculties.

vairāgya = detachment, dispassion, renunciation, non-attachment; *jugupsā* = dislike, disgust, aversion, revulsion; *brahmā* = the creator of the universe.

*virajya viṣaya-vrātāt doṣa-dṛṣṭyā muhur muhuḥ ||22||
svalakṣye niyatāvasthā manasāḥ śama ucyate |*

Tranquillity¹ is said to be detaching the mind from the myriad sense objects by continuously perceiving their defects and resting the mind permanently on one's objective.

Perfect equality. To detach the mind from all objective, transient things by continually seeing their imperfections and limitations and to direct it steadfastly toward the Absolute.

¹ See TaittUp 1.6.2, 'the Absolute is complete tranquillity'.

śama = tranquillity, calmness, control of the internal sense organs.

*vिषयेभ्याः परावर्त्या सःस्थापनम् स्वा-स्वा-गोलके ॥२३॥
उभयेषां इन्द्रियाणां सा दमाः परिकृतिः ।*

Self-control is said to be the retention of both kinds of sense organs in their respective centers, withdrawing them from all sense objects.

Perfect self-control is control over the external sense organs of perception such as the eyes, ears, skin, tongue, and nose and over the sense organs of action such as the voice, hands, feet, organs of excretion, and organs of generation.

dama = self-control, restraint, control of the external sense organs; parā-vartya = turning away from; sthāpana = maintaining, preserving, fixing, establishing, causing to stand firm; ubhaya = both, two-fold; indriya = sense organs.

बाह्यानालम्बनाम् वृत्ते एषोपराति उत्तमा ॥२४॥

The best self-withdrawal is when thought-waves cease to be supported by external objects.

Once the sense organs have been restricted, one must ensure that they may not once again be tempted towards worldly objects. Self-withdrawal is sometimes said to be the strict observance of one's own duties (*svadharma*).

uparati = self-withdrawal; vṛtti = mental mode, modification of the mind, fluctuation; uttamā = highest, best.

*सहानम् सर्वा दुःखानाम् अप्रतिकारा पूर्वकम् ।
सिंतां विलाप-राहितम् सा तिक्षा निगद्यते ॥२५॥*

Forbearance is said to be the endurance of all afflictions without caring for redress or revenge while always being free from anxiety or lament.

Forbearance is that frame of mind in which one is able to endure all the opposites such as heat and cold, pleasure and pain, sickness and health, and so on, with a blissful disposition. It involves knowing that whatever is destined to happen must happen, that events will take their own course, and thus one should remain content. As well, it involves accepting that whatever happens is welcome.

See BG 2.14, 'Contacts with their objects, O Kaunteya, give rise to heat and cold, pleasure and pain. They come and go and do not last forever; these learn to endure, O Bhārata.'

titikṣā = forbearance, endurance of opposites, tolerance; duḥkhānām = afflictions, all the causes of suffering such as all the dualities in the world, i.e., heat, cold, pleasure, pain, and so on.

*शास्त्रस्या गुरुवाक्यायस्या सत्या-बुद्ध्यावध्वराणाम् ।
सा श्राद्धाः कथिता सद्भीः यया वस्तुपालभ्यते ॥२६॥*

Acceptance, with firm conviction, of the scriptures and the words of the Master as conveying the Truth is called faith by the wise. By this does reality become apprehended.

The Master's grace is always there. It is for all, always complete, ready for the taking. There is no rule, no law which says now is the time, now you are ready. All that the Master can do is to point to that which we are. If there are no obstructions, like doubt, intellectual vanity, or attachment, one sees it immediately.

The BG 4.39 says, 'He who has faith, obtains knowledge.' If one does not have faith, a whole-hearted commitment, a burning zeal, then one does not achieve one's desired goal. To the extent that one has faith, progress is made. True faith is defined as acceptance with a firm conviction, when one's mind is given wholly to the ideal.

See Nārada's *Bhaktisūtra* 2 in regards to faith.

śraddhā = faith; śāstra = scripture, teaching, doctrine (from verb root śās = 'to rule, teach'); satya = truth; buddhyāvadhāraṇa = firm conviction.

*samyagā-sthāpanam buddheḥ śuddhe brahmaṇi sarvadā |
tat samādhānam-ity uktam na tu cittasya lālanam ||27||*

One-pointedness is said to be the perfect establishment of the mind forever in the pure Absolute; not through any indulgence of the mind.

Single-pointedness (*samādhi*) is when the mind is absorbed in a chosen flow of thought. It is the process of diving into deeper layers of one's consciousness. The mind is perfectly concentrated and cut off from the world yet is dynamic, alert, under complete control of the will. See V. 342–43, 354–55, 358, 361, 363–67, 376, 408–411, and 474 on *samādhi*.

samādhāna = one-pointedness of the mind, absorption, profound contemplation (from *sa*m + ādhi = putting together, joining, combining, union); buddhi = mind, intellect; lālanam = indulgence, giving in to whatever one wants.

*abankārādi-dehāntān bandhān ajñāna-kalpitān |
sva-svarūpāvabodhena moktum icchā mumukṣutā ||28||*

An intense longing for liberation is the desire to be free from the bonds of ignorance, extending from the ego-sense and so on, down to the physical body itself, through the realization of one's true nature.

An intense longing for liberation has liberation as its only objective; nothing else. True desire is desire for reunion with one's own Self, a desire to end suffering, a desire to be free. Such a true desire lies at the core of all other distorted and misplaced desires. One longs for the Self because one is the Self. If this intense longing for liberation is not recognized, then all the distorted imitations of this longing arise and lead to suffering.

See V. 3, 19, 29–31, 44, 84, 120, 178, and 576 for references to *mumukṣutva*.

mumukṣutva = intense longing for liberation; *ahaṅkāra* = egoism, the 'I'-maker; *bandha* = bondage, bonds; *ajñāna* = ignorance; *kalpitā* = imagination.

*mandā-mādhyama-rūpāpi vairāgyena śamādinā |
prasādena guroḥ seyam pravṛddhā sūyate phalam ||29||*

Even though this longing for liberation may be present in only a slight or moderate degree, through detachment, self-surrender, and so on and by the grace of a Master it will bear fruit.

Longing for liberation is within each individual. Before it is recognized, one remains at the whim of society, culture, family, and all the other myriad conditioning agents. When this desire is intense, one will follow it no matter whether it means losing one's reputation, one's status, one's family, one's happiness, even one's life. Everyone wishes to be happy and no one desires suffering. This hardly needs to be said. However, on the one hand, a person does not know what they should do or avoid in order to secure happiness. On the other hand, because one's negative tendencies are so strong, one engages in negative actions even though one knows they are wrong. See V. 3, 19, 28–31, 44, 84, 120, 178, and 576 for references to *mumukṣutva*.

Prasāda means grace, a gift from God or the Guru. It is also known as *kṛpā* (there are three types of grace: *sādhana kripā* or the grace of self-effort; *guru kripā* or the grace and guidance of a living master; and *divya kripā* or divine grace) and *anugraha*. Ajāmila is the paradigm example of a person rescued by God's grace. He was a *brahmin* who fell from his life of pure conduct when he was aroused by passion for a woman. But by invoking the name of God at the time of his death, he was redeemed, and was taken to heaven by messengers of Viṣṇu. His life shows that even the most wicked person can attain liberation by God's grace. See V. 3, 42, 50, 138, 149, 477, 489, 518, and 519 for references to grace.

prasād = grace; *manda* = inferior, slight; *madhyama* = middling, moderate.

*vairāgyam ca mumukṣutvam tūvram yasya tu vidyate |
tasminn evārthavantah syuḥ phalavantah śamādayah ||30||*

Only when one's detachment and longing for liberation are intense will the practice of tranquillity and so on become meaningful and bear fruit.

This intense longing for liberation, for the Self, whether small or great, whether smoldering or blazing, is burning within each individual. When it is recognized for what it is, and becomes a raging fire, it will burn everything, all the falsehoods, disguises, hopes, and ignorances completely, leaving only that which was eternally, beautifully, nakedly there all along. See V. 3, 19, 28, 29, 31, 44, 84, 120, 178, and 576 for references to *mumukṣutva*.

*etayor mandatā yatra viraktatva-mumukṣayoh |
marau salilavat tatra śamāder bhāna-mātratā ||31||*

Where detachment and a desire for liberation are weak, tranquillity and the other virtues are merely appearances like the water in a mirage.

The water in a mirage will not quench one's thirst. Likewise, even if one believes that one is virtuous, if their detachment and desire for liberation are weak, then their virtuousness is likewise weak and will not produce any real happiness. Lasting happiness comes only from a realization of the Self. Bliss is experienced when one experiences the truth of one's own nature. Thus, it cannot be said that virtues are the ultimate goal of life. Yet, it is also true that no one ever reaches their goal without them.

See V. 3, 19, 28, 29, 30, 44, 84, 120, 178, and 576 for references to *mumukṣutva*.

viraktatva = detachment, renunciation; *salilavattatra* = flowing, fluctuating, unsteady; *maru* = wilderness, sandy waste.

*mokṣa-kāraṇa-sāmagryam bhaktir-eva garīyasī |
sva-svarūpānusandhānam bhaktir ity abhidhīyate ||32||*

Among all the means to liberation, devotion is supreme. Continuous contemplation of one's own essential nature is said to be devotion.

Nārada, in his *Bhaktisūtra* 2, defined devotion as being 'of the nature of extreme love for Him'. Devotion is when nothing stands between God and one's love for Him. In this context, Śaṅkara has equated God and the great inner Self and thus, devotion is when nothing stands between one's own Self and love for that Self.

mokṣa = liberation, freedom; kāraṇa = cause, means to, instrument; sāmagrī = resources; eva = alone, only; bhakti = devotion; sva-sva-rūpānusandhānam = contemplation of one's own essential nature.

svātma-tattvānusandhānam bhaktir ity apare jaguh ||32½||

Others maintain that devotion is the continuous contemplation of the Truth of one's own self.

Devotion is the melting of the ego in its source. Although the world with all its myriad names and forms does not in reality exist, or exists for the individual established in the Self as identical with his own Self, to the individual struggling with delusion, contemplation has its use from that standpoint.

svātma = one's own individuality; apare jaguh = others say; anusandhānam = continuous contemplation; tattva = truth.

ukta-sādhana-sampannah tattva-jijñāsur ātmānāḥ ||33||
upasided gurum prājñām yasmād bandha-vimokṣanam |

That person who desires to know the truth of the Self and who possesses the above-mentioned qualifications should approach a Master, a knower of the Self, who confers freedom from bondage.

As soon as a Master is satisfied that the prospective student is sincere, ardent, well-behaved, and possesses all the necessary prerequisites, the teacher must begin instruction. A teacher could observe a prospective student for six months to a year, but after that they are bound to start instructions. If the student wants knowledge of the Self, it may take longer, i.e., see *Tantrarāja Tantra* 2.37–38 (5 years) or *Chāṇḍogya Upaniṣad* 8.7.2.3. (32 years).

See *MundUp* 1.2.12, 'For the sake of this knowledge, let him only approach, with sacrificial fuel in hand, a teacher who is learned in the scriptures and established in the Absolute'; *MundUp* 1.2.13 says, 'To that student of tranquil mind and calm disposition, who had come to the Master in the right manner, that learned one faithfully imparted knowledge of the Absolute.' See *KaivUp* 1.5; *ChāṇUp* 4.4.1–5; *KaUp* 1.2.8; *BṛhUp* 2.1.14; *ChāṇUp* 4.14.1–4, 6.14.1., 7.1.1.; *TaittUp* 1.2.3., 1.3.3., 1.9.1., 3.1.1.

sādhana = spiritual disciplines; prājña = knower; yasmāt = by nearness, by approaching (such a Master).

śrotriyo'vrjino'kāma-hato yo brahma-viduttamāḥ ||34||
brahmaṇyuparataḥ śānto nirindhana ivānalabhaḥ |
abetuka-dayā-sindhuḥ bandhur ānamatām satām ||35||

A Master is one who is well-versed in the scriptures, taintless, desireless, a perfect knower of the Absolute; continually established in the Absolute, calm like the flame when its fuel is consumed; a boundless ocean of spontaneous compassion for which there is no reason, a friend to all good people who surrender to him.

There are countless teachers, known and unknown, human and otherwise. However, a Master is that teacher who points to the absolute end of separation and the pain it entails. The Master is one who will ruthlessly destroy one's sufferings. Such a one is as relentless as life itself. Being absolutely loving yet wanting nothing from anyone, the Master is one who will search out any and all identification with the not-self and rip it out wherever such is found. Anything else is mere deception, playing at what is sacred business. What the Master conveys, and all that the Master conveys, is that the truth of the Master and the truth of the seeker are the same.

To be well versed in the scriptures means that the Master is one who is established in the source, stillness, pure consciousness unmediated by conditioning. Their thoughts and thus words come directly from emptiness and thus are spontaneously insightful, revelatory, original and pure. Scripture is but the union of a pure mind with its source. From that union flows beauty, truth, insight, and revelation.

See ŚvetUp 6.19, 'To him who is without parts, without activity, tranquil, irreproachable, without blemish, the highest bridge to immortality like a fire with its fuel burnt.' See MundUp 1.2.12, 'For the sake of this knowledge, approach . . . a Master who is . . . established in the Absolute' (*brahma niṣṭham*).

śrotriyah = one who has studied the scriptures; avṛjinaḥ = without defect, pure; akāma = desireless; brahmaviduttamah = perfect or highest knower of the Absolute; brahmanyuparataḥ = one whose mind has found rest in, is established in the Absolute; śānta = calm, tranquil, at peace; ahetuka = without reason; bandhur = one who destroys afflictions; ānamatām = those who make obeisance, surrender; satām = good or wise people.

*tam ārādhyā gurum bhaktyā prabhavāḥ praśraya-sevanaibh
prasannam tam anuprāpya prcchet jñātavyam ātmanah ||36||*

Worship that Master with devotion¹ and when the Master is pleased² with your humble³ speech and service, approach and ask for whatever is required to be known.⁴

The teacher alone can initiate a student into knowledge of Self. Thus, the teacher is indispensable. The teacher is qualified, equipped. Thus, the teacher is revered. This makes the teacher responsible to teach. It puts a demand upon the student. The student must seek the *guru*'s grace and favor in order to learn. The teacher may or may not admit the student. When admitted, the teacher may still withhold certain teachings.

¹ See KaivUp 1.5, ' . . . bowing with devotion to the Master'.

² See MaitrīUp 2.1, 'Then, the revered Sākāyana, well pleased'.

³ See MundUp 1.2.12, 'For the sake of this knowledge, let him only approach, with sacrificial fuel in hand, a teacher who is learned in the scriptures and established in the Absolute'; also MundUp 1.2.13; KaivUp 1.5; ChānUp 4.4.1-5; KaUp 1.2.8; BrhUp 2.1.14; ChānUp 4.14.1-4, 6.14.1, 7.1.1; TaittUp 1.2.3, 1.3.3, 1.9.1, 3.1.1.

⁴ See MaitrīUp 1.4, 'Be pleased, therefore, to deliver me. In this world I am like a frog in a waterless well. Revered Sir, you are our way, you are our way'.

The teacher has authority over the pupil. Some examples of a teacher examining a pupil's qualifications include ChanUp 4.4.9 (Satyakāma Jābāla and Hāridrmata Gautama); ChanUp 4.1.3 (Jānaśruti Pautrāyaṇa from Raikva); ChanUp 7.7.12 (Indra, Virocana and Prajāpati); and BrhUp 3.6 (Yājñavalkya and Gārgī).

prahvah = humble, modest, reverent; *praśraya* = speaking with humility; *seva* = selfless service; *prasanna* = clear, bright, pure, gracious, kindly disposed towards, showing favor.

*svāmin namaste nata-loka-bandho
kāruṇya-sindho patitam bhavābdhau |
mām uddharātmīya-kaṭākṣa-drṣyā
ṛjvyātī-kāruṇya-sudhābhivṛṣṭyā ||37||*

O Lord, friend of all who surrender to you. I offer my obeisance to you. O ocean of boundless compassion. I have fallen into the sea of worldly existence. Shower on me the nectar of your direct and supremely compassionate glance and rescue me.

The meeting with the Master comes about when an individual finally cries out in all humility for help. To truly ask for help implies that one has finally surrendered, one has finally given up providing possible solutions. In this exquisite embrace everything is put aside – all that one has learned and all that is yet to be learned, all that one has done and all that one is yet to do. In this magical, mysterious moment, a seeker-after-liberation becomes open, absolutely still, and therefore humble and ready to receive.

See note to V. 29 for grace.

svāmin = lord; *namaste* = I offer my obeisance to you, I bow to you, salutation, (lit. *na* = 'not' + *ma* = 'mine'); *nata loka bandho* = the destroyer of the afflictions of those who bow to him; *kāruṇya-sindho* = ocean of compassion; *patitam* = fallen, descended; *māmuddharātmīya* = rescue me; *ṛjvvā* = direct, straight; *atikāruṇya* = utmost, supreme compassion; *sudhā* = nectar.

*dūrvāra-samsāra-davagni-taptam
dodhūryamānam duradṛṣṭa-vātaib |
bhītam prapannam paripāhi martyoḥ
śaranyam aryad yad abhan na jāne ||38||*

I am burning in the unquenchable fire of the world-forest. I am violently shaken by the winds of misfortune. I am full of fear.¹ I seek refuge in you. Save me from death, for I know of no other refuge.

There are those who declare that they want a Master, but what they really want is someone powerful enough to do what they want done. When such a person prays to the Master that, thy will be done, what is really meant is, 'my will be done'. However, when one is fortunate enough to find the Master in the core of one's own being, one stops being a plaything of society, culture, family, or desires. When one

¹ See BrhUp 1.4.2, 1.5.3, 3.9.26, 4.2.4, 4.3.20, 4.4.22, 4.5.15; ChānUp 1.3.1, 8.9.1, 8.10.1, 8.11.1; TaittUp 2.4, 2.7–8; KaUp 3.2, 6.2–3 on freedom from fear.

See V. 41, 43, 178 on the forest.

has surrendered within, the external Master appears and the impossible becomes possible.

The wheel of birth and death (*samsāra*), otherwise known as the empirical world, is commonly compared to a wilderness on fire..

durvāra = hard to be restrained, irrepressible; *davagni* = forest fire; *taptam* = inflamed, hot; *dodhūyamānam* = shaken again and again, trembling constantly; *duradrṣṭavātaiḥ* = winds of misfortune; *bhitam* = frightened, terrified, afraid; *prapannam* = come for protection; *mṛtyoh* = death; *śaranyam* = surrender, refuge, protection.

*śāntā mahānto nivasanti santo
vasantavat lokahitāṁ carantāḥ |
tīrṇāḥ svayam bbūma-bhavārṇavam janān
abhetunāryān api tārayantāḥ ||39||*

There exist great and peaceful individuals who, like the season of Spring, are ever doing good to the world. Having themselves crossed the frightful ocean of worldly existence, they help others to cross it for no reason of their own.

A Master wants nothing from anyone except their own happiness. How could they not? They know that everyone and everything is only one's own Self. The Self is that which is totally, permanently present and always has been so. The Self cannot be given. No one possesses it to give it to another. How could someone give you that which you already are?

This verse compares the spontaneous joy which a Great One gives to the world to the season of Spring which brings forth flowers and new life. Even as a flower spreads its fragrance to one and all, equally, without distinction, so does the Great One spread love and joy equally to all. (The next verse follows up this idea.)

śāntā = one who is calm, peaceful; *mahānto* = a great person; *vasanta* = spring; *lokahitāṁ carantāḥ* = doing good to the entire world; *tīrṇāḥ* = one who has crossed, one who has gone over; *bbūma-bhavārṇavam* = the ocean of worldly life is frightful; *ahetunā* = with no reason.

*ayam svabhāvas svata eva yatpara
śramāpanoda-pravaṇāni mahātmanām |
sudhāṁśur eṣa svayam arka-karkaśa
prabhābhītaptām avati kṣitiṁ kila ||40||*

Indeed, it is the very nature of these Great Ones, of their own accord, to remove the ills of others. Does not the moon, of its own accord, cool the earth when it is scorched by the fierce rays of the sun?

This sounds wonderful and appears to be the case, however, though a Great One may see what looks like people, what looks like trees, what looks like the earth and the myriad things of the earth, at the core of these experiences is the Self, as it has always been. Thus, from one perspective it appears that the Self pervades everywhere, overflowing, and thus gives solace to all that come in contact with it, but, from another perspective, there is nothing which is not the Self. It is only because the ignorant individual believes afflictions are happening that solace is spoken of. It is not the sun that speaks of illumination, but the earth.

In the previous verse, the spontaneous compassion of the Great One was compared to the season of Spring.

svabhāva = self-nature, essence; *śramāpanoda* = distressed with weariness, ills; *pravaṇam* = removal; *mahātmanām* = Great One; *arka* = sun; *kila* = signifies what is well known.

*brahmānanda-rasānubhūti-kalitaiḥ pūtaīḥ susītaīḥ sitaiḥ
yuṣmad vākkalaś ojihitaiḥ śruti-sukhaiḥ vākyāmr̥taīḥ secayaḥ |
santaptam bhava-tāpa-dāvā-dahana-jvālābhīr enām prabho
dhanyāś te bhavad-ikṣaṇa-kṣaṇa-gateḥ pātrikṛtāḥ svikṛtāḥ ||41||*

O Lord! I am tormented by worldly afflictions as by the flames of a forest fire. Sprinkle your cool words upon me, issuing from your lips as from the mouth of a pitcher, your words which have been sweetened by the ambrosial bliss of the Absolute. They are purifying, soothing, delightful to the ear. Blessed are those on whom your glance rests for even a moment, accepting them as your own.

Here commences the dialog between the Master and the student, a dialog instigated by the student who, in essence, says, 'Have compassion for me and teach me the way to end suffering.'

See V. 38, 43, and 178 on the forest.

brahmānanda = bliss of the Absolute; *rasānubhūti* = experience of immortality, of nectar, of elixir; *pūtaīḥ* = pure; *susītaīḥ* = cool; *sitaiḥ* = stainless; *śruti sukhaiḥ* = give delight to the ear; *prabho* = lord; *kṣaṇa-gateḥ* = even for a moment obtaining (your) glance, or, being connected with it; *pātrikṛtāḥ* = those on whom it falls; *svikṛtāḥ* = fortunate ones.

*kathāṁ tareyam bhava sindhum etāṁ
kā vā gatir me katamo'styupāyāḥ |
jāne na kiñcit kṛpayā'va māṁ prabho
saṁsāra-duḥkha-kṣatim ātanuṣva ||42||*

How to cross this ocean of worldly existence? What should be my goal? What means should I adopt? Of these I know nothing. O Lord! Save me by your grace. Tell me how to uproot the grief of worldly life.

A sharp intellect is a wonderful tool. But a point comes when one is no longer satisfied with second-hand information. Then arises a tremendous resolve to 'find out'. It involves a willingness to surrender. One surrenders all ideas of who one is, where one is, how one is, and humbly prays, 'teach me'.

What 'means' should I adopt refers to which, of all the various and seemingly conflicting means prescribed in the scriptures, should the disciple adopt.

See ChāṇUp 7.1.3, 'It has been heard by me from those like you that he who knows the Self crosses over sorrow. Such a sorrowing one am I, venerable sir. Do you, venerable sir, help me to cross over to the other side of sorrow?"

See V. 3, 29, 50, 138, 149, 477, 489, 518, and 519 for references to grace.

kathāṁ = how; *tareyam* = how shall I cross; *bhavasindhum* = ocean of worldly existence; *kṛpa* = grace; *prabho* = Lord; *saṁsāra* = ocean of worldly life.

tathā vadantam śaraṇāgatāni svanī¹
 samsāra-dāvānala-tāpa-taptam |
 nirikṣya kāruṇya-rasārdra-dṛṣṭya
 dadyād abhītim sahasā mahātmā ||43||

Scorched by the flames of the world-forest and seeking protection, the disciple speaks thus. The Great One looks at him with the tender eyes of compassion and immediately promises him relief.

The moment a disciple earnestly asks for relief from the flames of the world-forest, the Great One promises such. This is a universal law and if one thinks that one has asked for help, and help has not appeared, one should look deep within oneself and see where the fault lies. The saying is true, 'Ask and ye shall receive.'

See V. 38, 41, and 178 on the forest.

tathā vadantam = he who speaks thus; śaraṇāgati = absolute self-surrender; nirikṣya kāruṇya-rasārdra-dṛṣṭya = seeing him with tender eyes of compassion; mahātmā = Great One, great individual; sahasā = immediate; dadyād abhītim = promise of comfort, relief.

vidvān sa tasmā upasattim īyuṣe
 mumukṣave sādhu yathokta-kāriṇe |
 praśānta-cittāya śamānvitāya
 tattvopadesāni kṛpayāiva kuryāt ||44||

Out of compassion the knower of the Absolute should give the knowledge of the Truth to that student who, thirsting for liberation, has sought his protection, who duly obeys the injunctions, who observes the prescribed austerities, who is of serene mind and who is endowed with calmness¹ and the virtues.

As soon as the Master is satisfied that the prospective student is sincere, ardent, well-behaved, and possesses all the necessary prerequisites, the Master must begin instruction. In olden times, the teacher observed a prospective student for a lengthy period. ChāṇUp 8.7.3 mentions that Virocana and Indra lived a disciplined life for 32 years before Prajāpati began instructing them. The *Tantrarāja Tantra* mentions a five-year preparatory period.

See MuṇḍUp 1.2.13: 'Unto him who has approached in due form, whose mind is tranquil and who has attained peace, let the knowing teacher teach in its very truth that knowledge about Brahman by which one knows the Imperishable person, the true.'

See V. 3, 28, 29, 30, 31, 84, 120, 576 for references to *mumukṣutva*.

vidvān = knower (of the truth); upasattimīyuṣe = has approached in the proper and prescribed manner; sādhu = an aspirant practicing spiritual disciplines, an ascetic; virtuous, good; prasānta cittāya = serene mind; śamānvitāya = one who possesses the six virtues beginning with tranquillity.

śrī gurur-uvāca
 mā bhaiṣṭa vidvan tava nāstyapāyah
 samsāra-sindhos tarane'styupāyah |
 yenaiva yātā yatayo'asya pāram
 tam eva mārgāṇi tava nirdiśāmi ||45||

¹ See Br̥hUp 4.4.23, 'having become calm, self-controlled . . .'.

The auspicious Master said:

Fear not, O learned one. For you there is no danger. There is a means to cross the ocean of this fluctuating worldly life. I shall reveal to you that very way by which those who have striven in the past have reached the other shore.

The gift of fearlessness (*abhayadāna*) is, in one sense, the only gift that a Master can give to a student. What more can a Master say than, 'Have no fear, be happy.' For the student is actually the great inner Self and all that the student need do is to realize this truth. Thus, the first teaching given is the knowledge, 'Have no fear', and then, once the student is no longer frightened and a certain amount of composure and concentration are present, the student is qualified to receive further instruction.

See BrhUp 4.2.4 wherein Janaka and Yajñavalkya speak of fearlessness. Also see BrhUp 1.4.2, 1.5.3, 3.9.26, 4.3.20, 4.4.22, 4.5.15; ChānUp 1.3.1, 8.9.1, 8.10.1, 8.11.1; TaittUp 2.4, 2.7-8; KaUp 3.2, 6.2-3 on freedom from fear.

śrī gurur = auspicious Master (śrī is used as an honorific prefix to indicate holiness); mā = not; bhaya = fear; nāstyapāyah = there is no danger; samsāra-sindhostaraṇe'styupāyah = there is a means to cross the ocean of fluctuating worldly life; mārgam = path.

*astyupāyo mahān kaścit samsāra-bhaya-nāśanah |
tena tīrvā bhavāmbhodhini paramānandam āpsyasi ||46||*

There is a great means which will destroy the fear of worldly existence. By it you may cross the ocean of worldly life and attain¹ the supreme bliss.

astyupāyo mahān = there is a great means, path, technique; nāśa = to destroy; bhaya = fear.

*vedāntārtha-vicārena jāyate jñānam uttamam |
tena ātyantika-samsāra-duḥkhanāśo bhavatyantu ||47||*

Supreme wisdom arises from an enquiry into the meaning of the Vedānta. This is followed by the complete destruction of the sorrows born of relative existence.

Again and again one hears Vedānta proclaim the necessity, and greatness, of 'enquiry' (*vicara*). In order to begin to have an insight into the Self, it appears that one must question one's most cherished presuppositions, i.e., Was I born? Am I my physical

¹ Again, both for emphasis and for fixing the teachings securely in the student's mind, as well as for increasing the student's ardor, the Master repeats that there is a means, and, that means is 'great', by which one may destroy fear and attain supreme bliss. Embedded in this teaching (*upadeśa*) is the idea that all one must do is to destroy fear (Advaita is fond of declaring that liberation is nothing more than the destruction of ignorance – *avidyānāśa*) and that which was always the case, liberation/eternal bliss, will spontaneously manifest itself. Śaṅkara said in his BSBh 1.1.4, 'All the scriptures do is to aim at the removal of difference imagined through ignorance'. Thus, the 'attainment' of the Self is but a 'discovering,' a realization of what has actually always been the case. Being eternally attained, where is the need for action ('being already released, he is released' (KaUp 5.1); 'being already the Absolute, he attains the Absolute' (BrhUp 4.4.6))?

body? Am I my thoughts? Am I really so and so? How do I know that I exist? Who were my parents? Have they created me or have I created them? Who am I? See KaivUp 1.4, 'The ascetics who have ascertained well the meaning of the Upaniṣadic knowledge . . . are all liberated'.

vedānta = the *Upaniṣads* (see Introduction.); artha = meaning, purpose, aim; vicāra = enquiry; jñāna = knowledge or wisdom depending on the context; uttama = highest or supreme; anu = followed by.

śraddhā-bhakti-dhyāna-yogaṁ mumukṣoḥ
mukter hetūn vakti sākṣat̄ śruter gīḥ |
yo vā eteṣeva tiṣṭhatyamuṣya
mokṣo'avidyā-kalpitād deha-bandhāt ||48||

The scriptures declare that faith, devotion, meditation,¹ and yoga are the direct means to liberation. That person who stands established in them is liberated from the bondage of the body which is due to ignorance.

In the Introduction to his BSBh, Śaṅkara said, 'Superimposition (of the not-self on the Self) is considered by the learned to be ignorance. And the realization of the nature of the real entity by separating the superimposed from it is called knowledge/liberation.'

Bondage of the body means the false superimposed identification of the body upon the Self which is solely due to ignorance.

śraddha = faith (see v. 26, 120); bhakti = devotion (see v. 32–33, 36, 120); dhyāna = meditation; yoga = a path(s) leading to oneness with the divine or one's Self (YS 1.2 defines yoga as 'destruction of the mind's fluctuations – *yogaś citta vṛtti nirodhah*'); this verse may also be translated as *bhakti-yoga* and *dhyāna-yoga*; tiṣṭhatya-muṣya = one who is established in them; the word *amusya* = 'belonging to the family of such a one', indicates that such a person is very rare.

ajñāna-yogāt paramātmānas tava
by anātma-bandhas tata eva saṁśṛtiḥ |
tayor vivekodita-bodha-vanhiḥ
ajñāna-kāryam pradahet samūlam ||49||

In reality you are the supreme Self but due to your association with ignorance, you appear to be in bondage to the not-self which alone is the sole cause of relative existence. The flame of knowledge, kindled by discrimination between the Self and not-self, completely burns away the effects of ignorance and its roots.

This verse encapsulates the entire teaching of Śaṅkara. The Master, out of compassion, instructs the seeker that, in reality, he is the supreme Self. However, out of ignorance, the seeker imagines himself to be a body and in his imagination, he is now frantically seeking the secret to the liberation. Yet, one cannot find liberation by doing anything. What a surprise to hear that liberation comes by knowledge and not by action. That which is, is self-evident. It needs no one's help to be.

See V. 11 which says that one must discriminate between the Self and the not-self.

¹ See KaivUp 1.2, 'Seek to know the Absolute by faith, devotion, meditation, and concentration'.

paramātma = supreme Self; anātma-bandha = bondage to the not-self; bodha = knowledge.

śisya uvāca:
kṛpayā śrīyatāṁ svāmin praśno'yam kriyate mayā |
yad uttaram abham śrutvā kṛtārthaḥ syām bhavan-mukhāt ||50||

The student said:

Master, please be compassionate and listen to the question I wish to ask. By hearing an answer from your lips, I shall feel gratified.

There are two points implied in this verse. First, tradition declares that a student should never address the Master until and unless he or she has first received the Master's grace (*kṛpayā śrīyatām*). Regarding behavior, a student should show respect; rise to answer when spoken to; approach the teacher only when told to; speak only when spoken to; speak only as much as necessary. One is either a student or a teacher. A student should not behave like a teacher nor should the teacher act like a student. To be a student necessarily entails that one has an attitude of, 'I do not know, please teach me.' Humility is the foremost quality and hallmark of a student. Humility implies, 'I do not know, please teach me.' Thus, a student, first and foremost, listens. The phrase 'from your lips' implies not only that the student acknowledges his studentship, but also that there is nowhere else to turn other than to the Master. The KaUp 1.2.8 states, 'Unless taught by one who knows, one cannot gain access to it.' The second point is that tradition declares that one should not instruct another until and unless one is asked to do so. Thus, even were it the case that God or the Master knows everything, it is still incumbent upon the student to ask for instruction.

See Satyakāma Jābāla's approach and Gautama's ultimate acceptance in ChāṇUp 4.4.3, 'I wish to become a student of sacred knowledge. May I become your pupil, venerable Sir.' See also BrhUp 2.1.14; MuṇḍUp 1.1.3; ChāṇUp 4.14.1; 4.2.2, 4.9.2, 6.14.1, 7.1.1; TaittUp 1.2.3, 1.3.3, 1.9.1, 3.1.1; MuṇḍUp 1.2.12–13; KaivUp 1.5; KaUp 1.2.8.

See V. 3, 29, 42, 138, 149, 477, 489, 518, and 519 for references to grace.

kṛpayā = grace; compassion. In this context, what is being asked for is *gurukṛpā* or the grace of the Master; *svāmin* = lord; master; teacher; spiritual preceptor (from the verb root *sva* = 'own' or 'self' + *asmi* = 'I am'; thus the only independent one, i.e., the Lord or Master); *praśno* = question.

*ko nāma bandhaḥ katham eṣa āgataḥ
 kathāṁ pratiṣṭhā'sya kathāṁ vimokṣaḥ |
 ko'sāvanātma, paramaḥ ka ātmā
 taylor vivekaḥ katham etad ucyatām ||51||*

What, indeed, is bondage? How did it begin? How does it continue to exist? How is one freed from it? What is this non-self? What is the supreme Self? How is one to discriminate between them? Please speak to me about all these.

In verse 49, the Master declared that the student is, in reality, the supreme Self (*paramātman*) and it is an apparent association with ignorance which produces the not-self (*anātman*) and bondage. Thus, after hearing this, the student reverently asks a series of seven questions beginning with the seemingly experiential predicament

of bondage. The Master begins by answering the fourth question first, namely 'how is liberation achieved?' This he does in verse 71 after first making sure the disciple clearly understands that liberation is not merely book-learning nor second-hand knowledge nor something that is outside of the disciple.

katham = what; wherefore; by what reason; how; bandha = bondage (from the verb root *bandh* = 'to bind'); *pratiṣṭhā* = standing still; resting; existing for a long time; persevering; *vimokṣah* = cessation; set free; liberated; freedom; *anātmā* = not-self; *paramāḥ ātmā* = supreme Self; *vivekah* = discrimination.

śrīgurur-vāca:

*dhanyo'si kṛta-kṛtyo'si pāvitam te kulam tvayā!
yad avidyā-bandha-muktyā brahmī-bhavitum icchasi ||52||*

The beneficent Master said:

Blessed are you. You have done what needed to be done. Through you your entire family has been purified because you desire to attain the Absolute by becoming free from the bonds of ignorance.

By speaking so compassionately and with such high praise, the student will naturally, and at least for the time being, lose whatever anxiety was present and begin to seek the Self with confidence and earnestness. As in all explanations, many perspectives are simultaneously possible. The student is blessed for, from the Master's perspective, the student is the Self, here and now. The student has done what needed to be done or, as Advaitins say, 'accomplished the already accomplished' (*prāptasya prāptih*) From another perspective, because the student has begun to seek the Self, success is assured; it is just a matter of time now. Once one has begun the quest, one will not stop until victory is gained. The BG 2.40 declares, 'In this path, no effort is ever lost and no obstacle prevails.' Because one is the Self, bliss absolute, one will never cease searching until one discovers that which one really is. This is true for everyone but especially for those who are consciously seeking the Self. And not only oneself, but also one's biological family benefits. However, the word family (*kula*) has an incredible variety of meanings, all of which may be subsumed under the concept of 'grouping together, implying manifestation', including condensation, solidification, that which binds or contracts; whatever has name and form; any unit of manifestation; human body; abode; residence; family; world; universe; embodied cosmos; all of creation; divine creative energy; God's body; philosophical systems characterized by certain principles. Thus, the family, from many perspectives, will be purified.

One's treasure (*dhana*) is that-which-one-holds-dear. The Master implies, 'because you desire to attain the Absolute . . . you and your entire family have become pure . . . thus are you blessed, thus do you deserve the treasure.' Worldly people believe that sense objects constitute one's treasure, one's fortune. But sense objects, truly speaking, are not enjoyed and consumed by individuals so much as they enjoy and consume individuals. When sense organs come into contact with sense objects, after some time, and a fleeting moment of happiness, one becomes tired and worn out. Eventually even the body itself wears out. If sense objects really gave bliss absolute one would not become tired and seek solitary rest in sleep. True good fortune, to the spiritual aspirant, is detachment from sense objects.

Note that '*bhavitum*' in *brahmī-bhavitum icchasi* indicates a reference implying that the realization of the Absolute happens in a future time. In other words, realization is something that has not yet occurred. Yet, according to the Advaita dictum

'whatever is produced is impermanent' (*yat janyam tadanityam*), it follows that realization must also be impermanent. This is not so. Though the individual is the Self, here and now, it is not known. What is the Reality which one is attempting to speak about? Is it somewhere else? Is it not (somehow/some way) the very light by which one asks the question and goes in search of the answer? The seeking itself must be That. Non-duality implies that the seeker, the sought, and the act thereof are not different. One can never meaningfully say, 'I am this'. It is not possible to know what the Self is, but one can know what it is not. Whatever is pointed out as 'this' is not all of oneself. Can there ever be a perception or act of imagination without you? Experiences belong to you. Experiences come and go. Thus, the Self need not be obtained. One is already the Self. What is 'other', alone can be obtained. Though the 'I', as the constitutive Being of the individual, is continually and eternally manifesting itself and is known as the content of the 'I'-notion, for it to be consciously known a philosophical/religious enquiry is necessary. The fruit of this enquiry is immediate realization. The MundUp 3.2.9 statement, '*Brahmaveda brahmaiva bhavati*', (the knower of *Brahman* becomes *Brahman*), does not mean a change of state or an attainment. The Sanskrit root '*bhū*' from which '*bhavati*' (becomes) is derived, means both 'being' and 'becoming'. In the present context it refers to 'being'. One is what one always is. To attain the unattained, action is necessary. But to attain the already attained, no action is required. Knowledge of the fact as-it-is will dispel the darkness of ignorance which covers it.

dhanya = fortunate; auspicious; blessed; treasure; one who deserves the prize or treasure; *pāvitam* = purified; cleansed; *kulam* = family.

*r̥na-mocana-kartārāḥ pitus santi sutādayah |
bandha-mocana-kartā tu svasmād anyo na kaścana ||53||*

There are sons and others to discharge the debts of the father. However, there is no one other than oneself to free one from one's own bondage.

According to the TaittSām 6.3.10.5, a *brahmin* is born with three debts: to the seers, to the gods, and to the forefathers. Also see BDh. 2.11.9–33. In the second stage (*āśrama*) of one's life, that of the householder (*grhastha*), one pays back these three debts. The debt to one's ancestors is repaid by marrying and having children, especially male children. In a patriarchal society, it is the male children who keep the family line alive. The debt to one's teachers is repaid by educating the next generation. The debt to the gods is repaid by performing sacrifices. The point of this verse is that, even were a father not to repay these three debts, or any others that he may have contracted, it is always possible for another to repay them for him. But, no one can free another besides that person himself. This verse and the following verses emphasise that direct realization is the only means of removing ignorance.

See V. 54–58, and 68 on freeing one's own self.

r̥ma = debt; *mocana* = to free; *pitā* = father; *pitṛ* = forefather, ancestor; *suta* = child, offspring; *bandha* = bondage; *mocana* = freedom from.

*mastaka-nyasta-bhārādeḥ duḥkham anyair nivāryate |
ksudhādi-kṛta-duḥkham tu vinā svena na kenacit ||54||*

The suffering caused by a load on the head can be removed by others. But the suffering caused by hunger and the like can only be relieved by oneself.

A person may enter a restaurant and remain there year after year, from morning until evening, reading the menu. They may speak with the waiters and make friends with the cook. But until and unless one orders the food and eats it, one's hunger will not be appeased. What is necessary is a direct, personal experience. And once one has had the experience, one need not go to another restaurant. It is one's hunger which brought one to the restaurant. Once appeased, its purpose is finished.

See V. 53–58, and 68 on freeing one's own self.

masta = the head; nyasta = placed, deposited; bhāra = load, burden, trouble; duḥkha = suffering, pain, unhappiness, sorrow; kṣudha = to be hungry.

*pathyam auṣadha-sevā ca kriyate yena rogiṇā !
ārogya-siddhir-drṣṭā'sya nāryānuṣṭhitā-karmaṇā ||55||*

A patient alone regains health by taking medicine and observing dietary rules, but not by the efforts of another.

Śaṅkara's slogan is: 'To one's Self; to Self-experience.' The Real is involved in, and is the basis of, one's everyday experience. Immanently here and now, the quest begins and ends. Where could Reality be but right here, right now? To search means that one is really looking for comfort, which one wants to last forever. But no state of mind can last forever. Nothing in space and time lasts. In the 'realm' of non-duality, everything is complete, right now. Where there is One, no support or proof is needed. Reality need not be pointed at. It can't be said to be 'here' or 'there'. It is not the result of a concerted effort. It is here and now. It is nearer than the nearest. It is not seen because one looks far away from oneself (outside, in names and forms, in objects and in that which is not one's Self).

See BGBh. 18.50, 'Though quite self-evident, easily knowable, quite near and forming the very Self, Brahman appears to the unenlightened, to those whose understanding is carried away by the differentiated phenomena of names and forms created by ignorance, as unknown, difficult to know, very remote, as though he were a separate thing.'

See V. 53–58, and 68 on freeing one's own self.

pathyam = suitable, proper, 'belonging to the way'; auṣadha = medicine; rogiṇā = sick, ill; ārogya-siddhir = healthy.

*vastu-svarūpam sphuṭa-bodha-cakṣuṣā
svenaiva vedyam na tu pañcitena !
candra-svarūpani niṣa-cakṣuṣaiva
jñātavyam anyair avagamyate kim ||56||*

The true nature of Reality should be apprehended by oneself through the eye of clear knowledge and never through another, though he may be a scholar. The nature of the moon is to be known through one's own eyes. Can others make one know it?

Once, many years ago, I had a chance meeting with an Indian monk who asked me, 'Who you?' Having lived in India and being used to this type of English and being young and polite I began to answer him, 'I am John Grimes' but just as I reached the 'G' of Grimes, he said, 'Bas, family name, who you?' ('bas' is Hindi for 'stop, enough'). Again, since I had studied Indian thought, I very confidently and boldly began to

reply, 'I am the immortal Ātman' but just as I reached the 'A' of Ātman, again he stopped me, 'Bas, book name, who you?' With the first 'bas' he wiped out the idea that I was my physical body. With the second 'bas', he wiped out my entire mental universe. What was left? With two small words he had succeeded in conveying to me that I was neither my body nor mind. How to answer him? So I said, 'I do not know.' Immediately he responded, 'Find out'. I replied, 'How?' He responded, 'Not how, find out'. Again I asked, 'How?' He was holding a handkerchief in his hand and he opened his fingers and let the handkerchief drop to the ground and as it fell he said, 'Let go'. Again I asked, 'How (to let go)?' He responded, 'Not how, let go'. And then he turned and left the room.

See BrhUp 2.4.5, 'The Self is to be seen'.
See V. 53–58, and 68 on freeing one's own self.

vastu-svarūpam = the true nature or essence of reality; sphuṭa-bodha-cakṣuṣā = known through the clear, undefiled eye of knowledge; svenaiva vedyarī = become the object of one's own comprehension; pāṇḍit = scholar; candra = moon.

*avidyā-kāma-karmādi-pāśa-bandham vimocitum |
kah śaknuyād vinātmānam kalpa-koṭi-śatair api ||57||*

Who but one's own self, even after the lapse of hundreds of millions of years, could destroy the bonds of ignorance, desire, action, and so on?

The question is, 'Who is the Self; what is knowledge?' Certainly it is not information. It is not about things, people, places, ideas, externals outside of oneself. Knowledge is wisdom which is the Self, within. Knowledge is not a prize for passing some tests. Knowledge is not a reward for good behavior. One is eligible for knowledge because one is knowledge. One need not merit knowledge, it is one's own. Because one sees 'the other' as physical, as a body, one is quick to look elsewhere. The question is, 'Why begin with others?' Begin with yourself. Advaita declares that the world is non-real and that one's Self is real. Isn't it strange? One says one thing and another hears another. Though the words are the same, there appears to be a gap between speaker and listener, between scriptural injunctions and religious aspirants. How to close the gap? Give up the idea of being what you think yourself to be and there will be no gap. When one imagines one as separate, a gap is created. Such a gap need not be bridged – just don't create it. *Ekam evādvititiyam* – 'one only without a second.' How very strange! The very same words which seem true to the sage, to me appear immanently false. 'There is no other,' how obviously untrue! Thus, the injunction of qualification. To find the Self it is imperative that one look in the right place: i.e., within. Looking outside just won't do it.

A *kalpa* is a cycle of time of an extremely long duration. It is a 'day' of Brahmā and is divided into a number of lesser periods called *manvantara*. Four *yugas* makes a *mahāyuga* (or *manvantara*) and one-thousand *mahā-yugas* make a half-*kalpa* or 4,320,000,000 years, which is the duration of one day or one night of Brahmā. Two half-*kalpas* make a *kalpa* which is One Day of Brahmā (i.e., a day and a night).

See V. 53–58, 68 per freeing one's own self.

avidyā = ignorance; *kāma* = desire, lust; *karma* = action; *ādi* = 'and so on', which includes birth, life, death, happiness, unhappiness, etc.; *pāśa* = bonds, rope; *kalpa* = an extremely long cycle of time, 8,640,000,000 years; *koṭi-śatair* = hundreds of millions.

*na yogena na sāṅkhyena karmanā no na vidyayā |
brahmātmaikatva-bodhena mokṣāt siddhyati nānyathā ||58||*

Neither by Yoga, nor Sāṅkhya, nor action, nor learning is liberation achieved but only by the realization of the oneness of the Absolute and the Self and in no other way.

The Sāṅkhya and Yoga philosophical systems both postulate dualism. As well, they both postulate that the supreme goal of life is to be achieved by action and/or discriminative knowledge (*puruṣa prakṛti viveka*). Both systems postulate a plurality of individuals. All of this is in conflict with the oneness of the Absolute as presented by Śaṅkara. As the Br̥hmaUp declares, ‘Liberation, which is not a product since it is ever-existent, cannot be produced by action.’

The saint Tayumanuvar said, ‘Why all these *mahāyogas*? You are already the Self. Why don’t you remain established in your own natural state? Don’t forget who you are, don’t cease to be aware of it, and don’t concern yourself with all these exotic practices.’

See V. 6, 7, 10, 11, 13, 57, 60–61, and 149 on ‘action will never produce liberation’.

See ŚvetUp 3.8, ‘Only by knowing the supreme person does one pass over death. There is no other path for going there’; also ŚvetUp 6.15.

yoga = a philosophical school expounding mind control founded by Patañjali;
sāṅkhya = a philosophical school expounding dualistic realism founded by Kapila;
brahmātmaikatva bodhena = realization of the oneness of the identity between the Absolute and the Self; *siddhyati* = is revealed or realized; *nānyathā* = not otherwise, in no other way.

*vīṇāyā rūpa-saundaryam tantri-vādana-sauṣṭhabavam |
prajā-rañjana-mātram tan na sāmrājyāya kalpate ||59||*

The beauty of a *vīṇā*’s form and the skill of playing on its strings serve only to please others; but they do not suffice to confer sovereignty.

Practice is needed only when one has a goal; something to attain. The eternal is here and now. Advaita calls this ‘the attainment of the already attained’. Examples given include ‘finding a necklace around one’s neck which was thought to be lost’ or ‘a man who thought he was a thief but discovers that he is really a prince’, or ‘the discovery of the seemingly lost 10th man’. This is called ‘obtaining the already attained’ (*prāptasyaprāptih*). In other words, one is already the Self and thus no amount of action will render one what one already is. One is *born* a prince; one need not become a prince.

See TaittUp 1.6.2, ‘In this space of the heart lies the immortal... he obtains sovereignty’.

See ChāṇUp 8.28, ‘If a person is desirous of the world of song and music, out of one’s mere thought, song and music arise. Possessed of that world of song and music, one is happy.’

vīṇā = the Indian lute; *saundarya* = beautiful; *sāmrājya* = sovereignty.

*vāg-vaikharī śabda-jharī śāstra-vyākhyāna-kauśalam |
vaiduṣyam̄ viduṣām̄ tadvad bhuktaye na tu muktaye ||60||*

Erudition, articulate speech, proficiency in explicating the scriptures, scholarship of the learned, these give enjoyment but not liberation.

A wave is only water. Forgetting what it really is, and thinking itself to be a name and a form, it endlessly goes in search of its own identity. When a wave first enquires into who it is, it initially thinks that it is a part of the whole. Big, little, good, bad, action, inaction seem to rise up, mere froth of ignorance. Yet these waves will never find out who they really are if they restrict their enquiry to what is other than what they are. Looking at names and forms can never take one back to one's essence.

See KaUp 1.2.9, 'One cannot grasp this by reasoning'.

Generally four stages of speech/sound are distinguished: supreme sound (*parā*); visible sound which can be heard as 'om' (*paśyantī*); middle sound which refers to a variety of basic sounds (*mātrikā*) which are very subtle (*madhyama*); and manifest sound (*vaikhāra*) which is the grossest level of sound and which is heard in ordinary speech.

vāg vaikharī = erudition, speech made of easy words; *śabdajhārī* = fluent speech, articulate words; *kauśalam* = skillfulness, proficiency; *bhukti* = enjoyment.

*avijñāte pare tattve śāstrādhītis tu niṣphalā |
vijñāte'pi pare tattve śāstrādhītis tu niṣphalā ||61||*

Study of the scriptures is fruitless if the supreme Truth is not known and, when the supreme Truth is known, study of the scriptures is equally fruitless.

Who is it that desires to study? The Truth is here and now. It has always been here and now. It is only because one has an idea that one has to perform some action, to obtain something new, that one studies, one searches. Yet, that which is prompting one to search is already present. The desire for Truth arises from Truth itself. Study is but the mind working on the mind. But the Truth is somewhere where the mind cannot go.

An oft-noted consequence is that, prior to self-realization, mere book-learning is useless unless it is accompanied by discrimination and detachment, and, to a person of self-realization, it is useless since that person has already achieved the ultimate goal of life.

Compare Br̥hUp 4.3.22, 'the Vedas are not the Vedas' (*yatra vedāḥ avedāḥ*).

Compare KenaUp 3, 'It is other than all that is known, and It is also beyond the unknown'.

pare tattve = superior or supreme truth; *niṣphala* = fruitless, without results.

*śabda-jālani mahāraṇyam citta-bhramanya-kāraṇam |
ataḥ prayatnāt jñātavyam tattvajñat tattvam ātmanah ||62||*

The flowing together of many words is like a great forest which causes the mind to wander confused. Therefore, those who know this Truth should earnestly endeavor to know the true nature of the Self.

Words, like trees in a forest, proliferate and increase unceasingly. However, they also tend to obscure what is of utmost importance.

See ChāṇUp 7.1.3, 'But, venerable sir, I am only like one knowing the words and not a knower of the Self.' See V. 64–65, 399, and 474 on mere words.

mahārāṇyam = great forest; bhramaṇa = wandering, roaming about; atah = therefore.

ajñāna-sarpa-dasṭasya brahma-jñānauṣadhbani vinā |
kimu vedais ca sāstraīś ca kimu mantraḥ kim auṣadhaiḥ ||63||

For one who has been bitten by the serpent of ignorance, the only remedy is knowledge of the Absolute. To such a one, of what avail are the Vedas and scriptures, sacred syllables and medicines?

Knowledge of the Absolute is that which removes ignorance. This has nothing to do with the body, the mind, the senses. One is the Self, here and now. There is no relationship, no cure. This has nothing to do with anything that is destructible or impermanent. One is the lion of Truth and wherever a lion roams it cuts its own path.

When a person has been bitten by a snake, one does not ask irrelevant questions like, 'How large was the snake? When was it born? How fast was it moving?' and so on. If one does, one will die before one is saved. What is of utmost importance is to remove the poison. Likewise, the only antidote for the poison of ignorance is knowledge of the Absolute. See V. 12, 112, 140, 199, 237, 248, 303, 388, 405, 407, and 550 for references to a snake.

See Br̥hUp 4.3.22, 'Here a father is not a father, a mother is not a mother, worlds are not worlds, gods are not gods, and the Vedas are not the Vedas'.

ajñāna-sarpa-dasṭasya = bitten by the snake of ignorance; mantra = sacred syllables, a sacred word or phrase of spiritual significance and power; auṣadha = medicine.

na gacchati vinā pānanī vyādbir auṣadha-śabdataḥ |
vinā'parokṣa anubhavaṁ brahma-śabdair na mucyate ||64||

A disease is not cured by the mere repetition of the word 'medicine'. One must imbibe it. Similarly, without direct realization, liberation does not arise merely by uttering the word 'Brahman'.

A dream ends only when one awakens. A disease is cured only when one imbibes the medicine. Hunger ceases only when one consumes food. Arise! Awake! A merely mechanical repetition of a *mantra* will not, by itself, produce liberation. When one is suffering from a headache, the mere repetition of the word 'aspirin' will not remove the headache. In fact, it may increase it! The only cure is to take the medicine, assimilate it, become one with it.

See KaUp 3.14, 'Arise, awake! Pay attention, when you've obtained your wishes! A razor's sharp edge is hard to cross; that, poets say, is the difficulty of the path.'

See ChāṇUp 7.1.3, 'But, venerable sir, I am only like one knowing the words and not a knower of the Self.' See V. 62, 65, 399, and 474 on mere words.

vinā = without, except; aparokṣānubhava = direct experience.

akṛtvā dṛṣya-vilayam ajñātvā tattvam ātmanah |
brahma-śabdaiḥ kuto muktir uktimātraphalair nṛṇām ||65||

Without effecting the dissolution of the seen, and without knowing the Truth of the Self, how can one achieve liberation by the mere repetition of the word 'Brahman?' The result is merely noise.

It should be obvious that one can learn to chant the *mantras*, and even to learn what they mean, and still remain unenlightened. Surely this shows that the *mantras* must have some deeper meaning which does not appear to the intellect. Inner enlightenment is based upon intuition and not intellect. 'Only he who has seen can properly speak about the One' (AV 2.1.1; RV 1.164.6); 'It is not understood by those who understand. It is understood by those who do not understand' (KenaUp 2.3). See also BrhUp 4.3.30; 2.4.14; 3.4.2; 3.7.23.)

dṛṣya = whatever is seen; *kutah* = whence?

akrtvā śatru-saṁhāram agatuā akhila-bhū-śriyam |
rājā aham iti śabdād no rājā bhavitum arhati ||66||

A person does not become a king merely by saying: 'I am king', but by killing one's enemies and taking possession of the splendor and wealth of the entire kingdom.

Though it may be true that a person is already the Self, unless one ceases to be under the spell of the delusion of ignorance and directly, personally realizes the Self, it is as if one is not the Self. Further, it is not merely by declaring oneself a king that one is so. It is by possessing the necessary requirements.

śatru = enemy; *rājā* = king.

āptokim khananam tathopariśilāpākarṣṇam svikṛtim
niksepah samapekṣate na hi bahiḥ śabdais tu nirgacchati |
tadvad brahma-vidopadeśa-manana-dhyānādibhir labhyate
māyā-kārya-tirohitam svamalamātattvam na duryuktibhiḥ ||67||

A buried treasure hidden underground requires the words of a reliable person, excavating, removal of the stones and earth covering it, and actually possessing it. Merely calling its name will never bring it forth. Similarly, the pure Truth of the Self, which is hidden by the obscuring power of illusion (*māyā*),¹ can be obtained only through the teachings of a knower of the Absolute followed by reflection,² meditation, and so forth; but never by perverted reasoning.

In the last few verses, Śaṅkara has been trying to point to the absolute necessity for certain prerequisites to be present. These prerequisites require effort. Even if eventually Śaṅkara will declare that it is not by action that the Self is realized, there are still

¹ According to Śaṅkara, *māyā* meant either the veiling power of Viṣṇu, magic, or illusion. In the BS itself, the term only occurs once (BS 3.2.3) and there the implied meaning is illusion ('But the dream creation is mere *māyā*, because of its nature of not being a complete manifestation of the totality of attributes').

² See BrhUp 2.4.5, 4.5.6, '... to be heard, to be reflected on, to be meditated upon'. See V. 70, 72, 342, 365 on reflection, meditation and so on.

See V. 110–112, 125, 245, 406, 497, and 574 for *māyā*.

certain conditions which must be established before the liberating word will achieve its magic. One must know where to look, and what to look for.

āptokīm = words of a reliable person; khananām = the act of digging, excavating; brahma-vidopadeśa = comprehensive spiritual instruction by a knower of the Absolute; manana = reflection; dhyāna = meditation; māyā = illusion; tirohitām = hidden; na duryuktibhiḥ = not obtained by perverted reasoning.

*tasmāt-sarva-prayatnena bhava-bandha-vimuktaye |
svaireva yatnah kartavyo rogāder iwa paṇḍitaiḥ ||68||*

Therefore, the wise themselves should, as in the case of disease and the like, personally strive by every means to experience liberation from the bondage of worldly existence.

The word ‘therefore’ signals that the discussion of the previous nine verses is now being concluded. ‘By every means’ means that, having acquired the four-fold prerequisites, the wise disciple should seek and approach a *sadguru* and strive diligently to achieve realization.

tasmāt = therefore, hence (one must get rid of one’s bondage oneself); sarvprayatnena = by every means; svaireva = by themselves; rogādi = from disease and so on (hunger, thirst, etc); paṇḍitaiḥ = by the wise (this context implies not so much a scholar as a wise person).

*yas tvayā adya kṛtaḥ praśno varīyān śāstravin mataḥ |
śūtra-prāyo nigūḍhārthaḥ jñātavyaś ca mumukṣubhiḥ ||69||*

The question that you have asked today is excellent. It is approved by those well-versed in the scriptures. Like an aphorism, it is brief, well-formed, and pregnant with meaning. All who seek liberation should know this question.

In verse 51, the disciple asked, ‘What is bondage? How did it arise? How does it continue to exist? How is one to get rid of it? What is the not-self? Who is the Self? How to distinguish between the two?’ Instead of immediately answering the first question, the teacher spoke at length about the futility of mere words without an accompanying earnest desire for liberation and the understanding that this seeking requires real self-effort. After thus forewarning the student and rendering absolutely clear what is involved, once again the teacher praises the disciple for his intelligent question. Today, with gossip at such a premium, it should be noted that the disciple did not ask about the teacher or other needless pieces of information. In a few words, all that was asked was all that is necessary. This, itself, reveals the student’s worthiness.

An aphorism (*sūtra*) is defined as: ‘It must be brief; with the words not further reducible; clear; comprehensive; penetrate the essence meant; and faultless grammarswise.’

praśno = question; sūtra = aphorism; thread (from the verb root *siv* = ‘to sew’); terse, pithy, extremely condensed; nigūḍhārthaḥ = words are few.

*śrnuṣvāvahito vidvan yan mayā samudiryate |
tad-etad-śravaṇāt sadyo bhava-bandhād vimokṣyase ||70||*

Listen attentively, O learned one, to what I say. By listening¹ you will immediately be freed from the bonds of worldly existence.

Listening, carefully listening, is essentially an investigation determining the meaning of scriptural words or declarations, especially the great sayings (*mahāvākyā*). Listening, for a supremely qualified aspirant, will immediately enlighten that aspirant. Otherwise, listening and subsequently study, reflection and contemplation orient one's mind to what is to be sought and provide a framework, grounded in the sage's experience, by which an aspirant's own subsequent realization will occur. Listening, in this context, does not mean merely hearing the sounds, but carefully imbibing the meaning putting it into practice.

śrūṣvāvahito = listen attentively; vidvan = learned one; bhava-bandhād vimokṣyase = immediately freed from the bonds of worldly existenc.

*mokṣasya hetub prathamo nigadyate
vairāgyam atyantam anitya-vastuṣu |
tataḥ śamaścāpi dama titikṣā
nyāsaḥ prasakta akhila-karmaṇām bhr̄sam ||71||*

The first step in the means to liberation is declared to be a complete absence of desire² for all things impermanent. Then comes tranquillity,³ self-control, forbearance, and the complete relinquishment of all desire-prompted actions.

Because one believes in oneself, the thinker, the seer, the hearer, etc., one has faith that what one thinks, sees, and hears is real. Instead, why not doubt the things which come and go – thoughts, sights, and sounds – and hold on to that which is always there and is foundational to it all – yourself. The *I am* can never be changed into *I am not*. What is experienced is always open to doubt. The meaning of what is experienced can always be doubted. But, that someone experienced it is certain. Attachment to the body is what produces bondage and thus the first step one must take is to cultivate detachment.

'Absence of desire for all things impermanent' was defined in verses 21–25.

mokṣa = freedom, liberation; hetu = means to; prathamo = first step, initially; vairāgya = detachment (see verse 21); anitya = impermanent, transitory; śama = tranquillity (see verse 22); dama = self-control (see verse 23); titikṣā = forebearance (see verse 25).

*tataḥ śrutiṣ tan mananāṁ satattva-
dhyānaṇ cirāṇi nitya-nirantaram muneḥ |
tato'vikalpaṇi parametya vidvān
ihāiva nirvāṇa-sukhaṇi samṛcchati ||72||*

¹ See BrhUp 2.4.5, 4.5.6, '... to be heard, to be reflected on, to be meditated upon'. See V. 67, 72, 342, and 365 on 'hearing'.

² See KaUp 2.1–11 regarding transient joys to be abandoned.

³ See BrhUp 4.4.23, '... tranquil, self-controlled, withdrawn, patient, collected. See V. 21, 29, 30, and 31 on detachment.'

Then one must hear¹ the Truth, reflect upon it, and finally, as a wise one does, meditate long upon it constantly, continuously, uninterruptededly. Thus, the learned one attains the supreme state in which there is no subject-object dichotomy² and experiences the bliss of liberation in this very life.³

A qualified spiritual aspirant shall resort to the hearing of texts (*śravana*), reflection thereon (*manana*), and meditation (*nididhyāsana*) which are considered the principal proximate means (*mukhya antaranga sādhana*) to liberation.

tataḥ = then, after that; śruti = to hear, listen; manana = reflection; dhyāna = meditation; ciram = long (time); nitya = constantly, permanently; nirantara = uninterrupted, without break; muni = wise, sage; nirvikalpa = indeterminate, without parts; nirvāṇa = liberation, perfection; ihaiva = here and now, in this very life.

yad boddhavyam ātmānātma-vivecanam |
tad ucyate mayā samyak śrutvātmany avadhāraya ||73||

Now I will tell you about that which you must know in the matter of discrimination between the Self and the not-self. Listen, and then decide about it in your mind.

The disciple asked about the discrimination between the Self and the not-self in V. 51. Now, the Master says he will tell him about it. See V. 2 and 11 on discrimination between the Self and the not-self.

yad boddhavyam = that which you must know (before one attains knowledge which will destroy ignorance and produce liberation, one must first learn to ātmānātma viveka = discriminate between the Self and the not-self); avadhāraya = decide, put into.

majjāsthi-medah-pala-rakta-carma-
tvagāhvayair dhātubhir ebhir anvitam |
pādoru-vakṣo-bhuja-prṣṭha-mastakair
angair upāngair upayuktam etat ||74||

¹ See Br̥hUp 2.4.5; 4.5.6, 'Verily, Maitreyī, by the seeing of, by the hearing of, by the thinking of, by the understanding of the Self, all this is known'; also Br̥hUp 4.5.6. See, on 'hearing, reflection, meditation', V. 67, 70, 342, and 365.

² See Br̥hUp 4.4.19, 'In it there is no diversity'; also Br̥hUp 2.4.14; 4.5.15.

³ While the concept of liberated-while-living does not occur in the *Upaniṣads*, there are many references which, directly or indirectly, allude to the idea. See Br̥hUp 4.4.14, 'Verily, while we are here we may know this'; KaUp.2.3.14, 'A mortal becomes immortal, attains the Absolute even here, when the knots of the heart are destroyed'; MuṇḍUp 2.1.10, 'He who knows that which is set in the cave of the heart, he, here on earth, cuts the knot of ignorance'; Br̥hUp 3.8.10, 'Whosoever, O Gārgī, in this world, without knowing this Imperishable... departs from this world is pitiable'; KenaUp.2.5, 'There is truth if a person knows it here and if not there is a great loss'; IśaUp 1.7, 'When, to one who knows, all beings have, verily, become one with his own Self, then what delusion and what sorrow can be to him who has seen the oneness?' AitUp 2.1.5–6, 'While I (Vāmadeva) was in the womb I realized (the Self and subsequently lived a long and productive life)'; Śaṅkara's commentary on Br̥hUp 4.4.6, 'The man free from desires realizes the Absolute even here'.

For liberated-while-living-in-a-body (*jīvanmukti*) see V. 72, 318, 419, 429–441, and 552.

Marrow, bone, fat, flesh, blood, skin, and epidermis are the seven substances the body is composed of. The body also consists of the legs, thighs, chest, arms, back, and the head.

The physical body is described as consisting of seven substances. If one takes a cross-section of the body, one would see, at the center, the marrow which lies at the innermost core. In a progressive exteriorization the marrow is surrounded by bone, bone by fat, fat by flesh and blood. The outermost covering consists of skin and the epidermis.

majjāsti = marrow, bone; medah = fat; pala = flesh; rakta = red-colored, blood; carma = skin; ttagāhvayair = outer layer of the skin, epidermis, cuticle; pādoru = legs; vakṣo = back; bhuja = arms; prṣṭha = back; mastakair = head; angair = limbs of the body.

*aham mameeti prathitam ūśarīram
mohāspadarū sthūlam itīryate budhaiḥ |
nabho-nabhassvad-dahanāmbu-bhūmayah
sūkṣmāṇi bhūtāni bhavanti tāni ||75||*

The body, which is the basis for the delusion of 'I' and 'mine', is called by the wise 'the gross body'. The sky, air, fire, water, and earth are the subtle elements.

Because one thinks that one is their body, delusion arises. All delusions and all troubles are based upon the body. There is not a single problem in the world which is not dependent upon the body. Think about it. The body is the basis for delusion.

The five great elements (*mahābhūta*) are space (*ākāśa*), which emerges from sound (*śabda*), air (*vāyu*) which emerges from touch (*sparśa*), fire (*tejas*) which emerges from color (*rūpa*), water (*ap*) which emerges from taste (*rasa*), and earth (*prthivī*) which emerges from smell (*gandha*). These five gross elements emerge from the subtle essences of the elements (*tanmātras*). The TaittUp 1.7 speaks of the five-fold division (*pañcikarana*). See V. 90. It is the theory that every physical object contains all the five elements in various proportions. Each of the five elements is divided into two equal parts. One half is reserved for that element and the other half is again split into four parts and associated with each of the others. Also see BS 2.4.22.

aham = 'I'; mama = mine; prathitam = manifested; ūśarīram = body, that which perishes; sthūlam = gross body; nabho = sky; nabhassvad = air; dahānāmbu = water; bhūmayah = earth; sūkṣmāṇi = subtle; bhūtāni = elements.

*parasparāṁśair militāni bhūtvā
sthūlāni ca sthūla-śarīra-hetavah |
matrās tadiyā viśayā bhavanti
śabdādayaḥ pañca sukhāya bhoktuḥ ||76||*

Having united with parts of one another, the elements combine to become gross and form the gross body. Their five subtle essences, such as sound and the rest, constitute the sense objects which contribute to the enjoyment of the enjoyer.

The subtle essences (*tanmātra*) are sound (*śabda*), touch (*sparśa*), sight (*rūpa*), taste (*rasa*), and smell (*gandha*). The five elements (*mahābhūta*) are derived from the *tanmātras* as follows: from sound comes space; from touch comes air; from sight

comes fire; from taste comes water; and from smell comes earth. The *tanmātras* are said to evolve from the *tāmasa* aspect of egoity according to Sāṅkhya.

parasparāṁśair = like one another, mutually; *militāni* = unite, combine, mix; *sthūla-śarīra* = gross body; *mātrāḥ* = made of sense objects (*tanmātra*); so called in the scriptures because of its root form ‘*mīyante*’ or ‘they are made of the sense objects too because they are enjoyed’; *viṣayā* = bind (from the verb root *śinj* + *vi* = ‘to bind’); *śabdādayaḥ* = sound and the rest (touch, form, taste, smell); *pañca* = five; *sukhāya* = enjoyment; *bhoktuḥ* = enjoyer.

*ya esu mūḍha viṣayeṣu baddhā
rāgorū-paśena su-durdamenaḥ
āyānti niryānty adha ūrdhvam uccaiḥ
sva-karma-dūtena javena nūtāḥ* ||77||

Those fools, who are bound to the sense objects by the strong chord of attachment which is difficult to break, come and go, carried up and down by the powerful emissary of their own past actions.

See MuṇḍUp 1.2.8, ‘Wallowing in ignorance, but calling themselves wise, thinking they are learned, the fools go around, hurting themselves badly, like a group of blind men, led by a man who is himself blind.’

See KaivUp 1.14, ‘Again, the individual, on account of his connection with the deeds of his past life wakes up and sleeps’.

See V. 4, 5, 162, 163, 220, and 549 for fools (*mūḍha*). See also MuṇḍUp 1.2.8; KaUp 1.2.5; MaitrīUp 7.9; BG 17.5–6.

mūḍhaḥ = fools; *paśa* = cord, rope, bond; *rāga* = attachment, greed, passion; *sudurdamena* = difficult to break; *dūta* = messenger, ambassador, negotiator.

*śabdādibhiḥ pañcabhir eva pañca
pañcatvam āpiḥ svaguṇena baddhāḥ
kurāṅga-mātaṅga-pataṅga-mīna-bhṛīgā
narāḥ pañcabhir-añcitaḥ kim* ||78||

The deer, the elephant, the moth, the fish, and the black bee each meet death through their bondage to only one of the five senses. What, then, is the condition of the human being who is attached to all five?

The deer meets death through its attachment to sound. The elephant is caught by its desire for touch. The moth meets death due to its fascination for a sight. The fish meets death due to its relationship with taste. The black bee meets death due to its fascination for smell. A deer can be caught by enticing it with sweet sounds like those of a flute. Upon hearing the flute, a deer stands motionless, entranced; an elephant, during the mating season, is easily lured by the touch of a female elephant; a moth is attracted to the light of a flame not knowing that if it falls into it it will burn; a fisherman baits a hook, and a bee is attracted to the odor of a flower.

śabdādibhiḥ = sound and the rest; *kurāṅga* = deer; *mātaṅga* = elephant; *pataṅga* = moth; *mīna* = fish; *bhṛīgā* = black bee; *narāḥ* = human being, person, people.

*doṣena tīvra viṣayāḥ krṣṇa-sarpa-viṣad̄ api |
viṣāṇi nihanti bhoktāram draṣṭāram cakṣuṣāpyayam ||79||*

Sense objects are even more deadly than the poison of a king cobra. The latter is fatal to one who swallows it, but the former kills by merely looking at it.

A cobra can kill by its injection of poison into its victim. How much deadlier are sense objects, which kill upon sight. Sense objects are pleasing, they give instant gratification. The moment one comes into contact with a sense object, liking, attachment, and desire arise. Sense objects appeal directly to the senses and hold out the promise of pleasure. There is no consideration for what the consequences will be. In this verse, 'looking' implies all the sense organs, not only sight.

tīvra = strong, intense, excessive; viṣayāḥ = sense objects; krṣṇa-sarpa-viṣad̄ = poison of a king cobra.

*viṣayāśā mahāpāśad̄ yo vimuktah su-dustuyajāt |
sa eva kalpate muktyai nānyāḥ ṣaṭśāstra-vedy api ||80||*

Only one who is completely free from the great binding chord of sense-attachment, so difficult to renounce, is fit for liberation and none else, even though they be versed in the six schools of philosophy.

The six orthodox (*ṣaḍ-āstika-darśana*) schools of Indian philosophy are Nyāya, Vaiśeṣika, Sāṅkhya, Yoga, Mīmāṃsa, and Vedānta.

sudustuyajāt = very difficult to relinquish; viṣayāśāmahāpāśat̄ = desire for sense objects itself is the great binding cord; vimuktah = completely free; sa eva kalpate muktyai = that person alone has the capacity, competence, possibility for liberation; ṣaṭśāstra = six schools of philosophy.

*āpāta-vairāgyavato mumukṣūn
bhavābdhi-pāram prati yātum udyatān |
āśāgraho majjayate'ntarāle
nigrhya kāñthe vinivartya vegāt̄ ||81||*

The crocodile of desire catches by the throat those seekers-after-liberation who are attempting to cross the ocean of worldly existence while having only an apparent detachment and, violently snatching them away, drowns them in the middle of the ocean.

The Self, although always attained, is unattained, as it were, through ignorance; when that (ignorance) is destroyed, as it were, it becomes manifest as if attained, like the ornament round one's own neck.

Sense objects are like a monster that devours one. This should be obvious when one notices that a human being is worn out, becomes exhausted after exercising one's sense organs and gorging them with sense objects. After an hour or a day of enjoyment, one is tired and wants to go to sleep to recharge one's energy. If one devoured sense objects, instead of vice versa, one should gain energy from them. But that is not the case.

āpāta vairāgyavataḥ = those of superficial or apparent detachment; graha = crocodile; āśā = hope, expectation; majjayate = drowns.

*viṣayākhyā-graho yena suvirakty-asinā hataḥ |
sa gacchati bhavāmbhodheḥ pāraṇī pratyūha-varjitaḥ ||82||*

One who has destroyed the crocodile of sense objects with the sword of steadfast detachment attains the other shore of worldly existence, thoroughly freed from all passions.

This verse and the preceding one convey the essence of the KaUp text, ‘He who is unlearned, unmindful, always impure, he does not attain that state; he does not cross over the ocean of birth and death. He who is learned, mindful, always pure, he, however, reaches that state; he is not born again.’

graha = crocodile; suviraktyasinā = by the steadfast sword of detachment; gacchati bhavāmbhodheḥ pāraṇī = gone to, attains the other shore of worldly life; varjita = without; pratyūha = obstacle.

*viṣama-viṣaya-mārgair gacchato'naccha-buddheḥ
prati-padam-abhīghāto mṛtyur apyeṣa siddhaḥ |
hita-sujana-guruktyā gaccataḥ svasya yuktyā
prabhavati phala-siddhiḥ satyam ity eva viddhi ||83||*

Know that obstacles and death plague at every step a person of impure mind who travels the dangerous path of sense-pleasures. Whereas one who lives according to the advice of well-meaning friends and of the Master, along with his or her own reasoning, spontaneously achieves success. Know this to be the Truth.

The English word ‘friend’ can be derived from an etymology which means ‘those who foster the spirit’. A proverb says that God is one’s only friend; for everyone, acquaintances, wife, husband, children, will all leave one, if not before at least at one’s death. A friend is someone who will advise one to seek the highest and never deviate from that path. The ChāṇUp says, ‘The learned person who is clever ultimately reaches the Gāndhāra country; so, too, here he who is guided by a *guru* is able to realize the Supreme.’

viṣama = uneven, inconstant, difficult; viṣayamārga = path of sense-pleasures; anaccha buddhiḥ = of one whose mind is impure; mṛtyu = death; siddhi = success; abhīghāta = infliction of injury; hitasujana = those who have others’ spiritual welfare at heart, friends; prabhavati = arises, spontaneously spring forth; satyamity-eva = know this to be the truth, without any doubt.

*mokṣasya kāṅkṣā yadi vai tavāsti
tyajātidiurād viṣayān viṣamī yathā |
piyūṣavat toṣa-dayā-kṣamārjava-
praśānti-dāntir bhaja nityam ādarāt ||84||*

If indeed you ever have a burning aspiration for liberation, abandon all desires for sense objects as if they were poison. With great reverence, daily and always cultivate the nectar-like virtues of contentment, compassion, forgiveness, calmness,¹ straightforwardness, and self-control.

¹ See Br̥hUp 4.4.23, ‘having become calm, self-controlled . . .’.

In verses 76–82, Śaṅkara explained that only bondage will result from attachment to sense objects. Now he explains what should be cultivated. In order to experience freedom, one must shun sense objects as if they were poison. Sense objects destroy a person.

See IṣaUp 1, ‘... do not covet anyone’s wealth’.

See BG Ch 16, for a list of the divine virtues and the demonic traits.

See BG 4.17, ‘It is needful to discriminate action, to discriminate forbidden action, and to discriminate inaction’.

For references to *mumukṣutva*, see V. 3, 28, 29, 30, 31, 44, 120, and 576.

kāikṣā = desire; *viṣamī* = poison; *tyajātīdūrād* = abandon, renounce them, don’t even think of them; *viṣayān* = sense objects; *toṣā* = contentment; *dayā* = compassion; *kṣamā* = forgiveness, patience; *ārjava* = straightforwardness, honesty; *prasānti* = supreme peace, calmness; *dāntih* = self-control; *bhaja* = revere, adore; *nitya* = always, constantly, eternal; *ādarāt* = cultivate, accept.

anukṣaṇam *yat parihṛtya kṛtyam*
anādy avidyākṛta-bandha-mokṣaṇam |
dehaḥ parārtha'yam amuṣya poṣane
yas sajjate sa sva-manena hanti ||85||

Whomsoever gives up what should continuously and always be pursued, namely, freedom from bondage born of beginningless ignorance, and instead passionately seeks to gratify one’s body which is an ‘other’-object, destroys oneself.

A person imagines that they are the body, limited and finite. Then, in this imagination, they frantically try to discover how to secure unlimited, infinite happiness from this body. To pursue sense gratification involves acquisition activities. All of these doing-to-obtain activities are related to the body. However, the body cannot be liberated. The physical body is inevitably and necessarily doomed to disappearance, one day or another. Birth, growth, death, decay are the body’s fate. Freedom from birth, growth, death, and decay is the meaning of liberation. Freedom from bondage comes when the knowledge that one has been living in ignorance gives way to the thought, ‘I want to stop living in ignorance, I want to be free.’

anukṣaṇam = always, every moment; *parihṛtya* = completely giving up, to shun or avoid; *anādyavidyā* = beginningless ignorance; *deha* = body; *parārtha'yam* = an object ‘other’ than ‘I’; *amuṣya* = of such a one; *poṣane* = nurture, support, gratify.

śarīra-poṣaṇārthī san ya ātmānam didṛksati |
grāham dārudhiyā dhṛtvā nadīṁ tartum sa gacchati ||86||

Whomever seeks to realize the Self through the gratification of the body is like one who wishes to cross a river on the back of a crocodile, thinking it is a log of wood.

A person considers that they are an individual because of a mistaken identification with the body. This identification lasts only so long as the body lasts. Yet, once there is a firm conviction that one is not the body, individuality immediately disappears.

śarīra = body; *poṣa* = nurture, support, gratify; *graha* = crocodile; *taru* = wood, tree; *nadī* = river.

*moha eva mahāmrtyuḥ mumukṣor vapur ādiṣu |
moho vimirjito yena sa mukti-padam arhati ||87||*

For a seeker-of-liberation, delusion concerning the body is the great death. Those who conquer this delusion deserve liberation.

See Br̥hUp 3.5.1, ‘... having overcome the desire for sons, wealth, worlds.’

moha = delusion; mahāmrtyuh = great death; vapur ādiṣu = in the body and so on, i.e., wife, children, relatives, friends, etc.

*mohāni jahi mahā-mrtyunī deha-dāra-sutādiṣu |
yam jitvā munayo yānti tad viṣṇoḥ paramāṇi padam ||88||*

Destroy your attachment to your body, wife, children, friends, and so on, which is the great death. Conquering these, sages reach the supreme state of Viṣṇu.¹

Attachments destroy, whether they are to harmful objects or to beneficial ones. Eventually and ultimately, one must not be attached to anything. ‘I’ and ‘mine’ have no existence in themselves. They need a body to exist. The body is their point of reference. My wife or my kids are really the body’s wife or the body’s kids. Who am I?

They know not truth who dream such vacant dreams as father, mother, children, wife and friend. The sexless Self, whose father He? Whose child? Whose friend? Whose foe is He who is but One? The Self is all in all, none else exists, and thou art that.

moha = delusion; mahāmrtyuh = great death; jahi = destroy; deha = body; dāra = wife; sutā = friends; ādi = and so on, i.e., children, wealth, etc.; muni = sages; viṣṇu = Lord Viṣṇu, the All-pervading One; paramam padam = highest step.

*tvañ-māmsa-rudhira-snāyu-medo-majjāsthī-saṅkulam |
pūrṇāṇi mūtra-puriṣābhṛyāṁ sthūlaṇi nindyam idam vapuḥ ||89||*

This gross body is abhorrent, for it consists of skin, flesh, blood, arteries and veins, fat, marrow, bones, and is full of urine and faeces.

See MaitrīUp 3.4, ‘It is built up with bones, smeared over with flesh, covered with skin, filled with faeces, urine, bile, phlegm, marrow, fat.’

See V. 74, 75, 89–94, 156–157, and 396 on the gross body.

tvañ = skin; māmsa = flesh; rudhira = blood; snāyu = arteries; majjāsthī = marrow, bone; medah = fat; snāyu = muscle, tendon, veins.

*pañcī-kṛtebhṛyo bhūtebhṛyāḥ sthūlebhṛyāḥ pūrva-karamaṇāḥ |
samutpannam idam sthūlaṁ bhogāyatanaṁ ātmanāḥ |
avasthā jāgaras tasya stūlārthānubhavo yataḥ ||90||*

¹ See RV 1.22.20–21; 1.154.5; 10.15.3 and KaUp 1.3.9, ‘... that highest step of Viṣṇu’.

This gross body is produced by one's previous actions in past lives and is made up of the gross elements, formed by the combination of the five gross elements, and is the instrument of an individual's experiences. The state in which it experiences gross objects is its waking state.¹

Pañcikaraṇa is a technical philosophical term to describe the evolution of primordial nature (*prakṛti*) into the physical universe. It consists of a mixture of different parts of the five elements in certain proportions. First, the aggregate of each of the five elements (space, air, fire, water, earth), is divided into equal parts. Then, each-half is subdivided into four parts followed by taking one-eighth of the five elements and mixing it with the half part of each of the elements. Thus space, for example, consists of half of that element plus one-eighth of each of the other four elements, and so on. The ChUp 6.3.3 speaks of the admixture of three elements (earth, fire, water) only.

Pūrva karmas are actions performed in previous lives. If there are only purely meritorious (*pūṇya*) actions involved, one is born in a divine body; if there are only purely demeritorious (*pāpa*) actions involved, one is born in a subhuman body. If there is a mixture of the two, one is born in a human body.

pañcikaraṇa = quintuplication, the combination of the five gross elements by the admixture of different parts therein; *pūrva-karma* = previous actions; *jāgrat avasthā* = waking state.

bāhyendriyaiḥ sthūla-padārtha-sevāṁ
srak-candana-strī ādi vicitra rūpāṁ |
karoti jīvah svayam etad ātmanā
tasmāt praśastir vapuso 'sya jāgare ||91||

An individual, identifying himself with the gross body, enjoys gross objects of diverse shapes and forms such as garlands, sandalwood paste, women, and so on by means of the external sense organs. Therefore, the body's importance is in the waking state.

Because one has a physical body, one is able to enjoy all the myriad things of the world. It is due to one's identification with the body that all pleasure and pain arise.

See KaivUp 1.12, 'The same self deluded by *māyā* attains a body and performs all actions.'

bāhyendriyaiḥ = by the external sense organs; *vicitra rūpa* = diverse forms; *srak* = garlands; *candana* = sandalwood; *strī* = women; *ādi* = and so on, etc; *sthūla padārtha sevām* = enjoyment of gross objects; *jīva* = individual; *svayam karoti* = does itself.

sarvo-api bāhyaiḥ sariṣārah puruṣasya yad āśraydh |
viddhi deham idam sthūlam grhavad grhamedhinah ||92||

Know that this gross body is the foundation upon which rests an individual's entire interaction with the external world and is like a house to a householder.

The world comes into being only when one is born in a body. It is a fact that if there is no body, there is no world. This is a fact even if it seems to be counter-intuitive.

¹ See MāṇḍUp 3; 9 'Perceiving what is outside . . . enjoying gross things Also KaivUp 1.12, 'In the waking state, he attains satisfaction by the varied enjoyments of women, food, and drink.'

Find out if you are the body. Who was born first, you or the world? If one gives first place to the world, one is bound. Of course, one's body remains in the world, but one is not deluded by that. Don't ask the mind to confirm that which is beyond the mind. Birth is merely the idea, 'I have a body'. But I am not the body? A body may be there or not – what difference does it make? The body is like a room. It is there, but one need not live in it all the time.

bāhyah = external; saṁsārah = empirical existence, worldly life, the wheel of birth and death (from the verb root *sṛ* = 'to flow' + *sam* = 'together'); āśraydh = foundation; gṛhavad = like a house; gṛhamedhinaḥ = of a householder.

*sthūlasya saṁbhava-jarā-maranāni dharmāḥ
sthaulyādayo bahuvidhāḥ śiśuādyavasthāḥ |
varṇāśramādi niyamā bahudhāmayāḥ syuḥ
pūjāvamāna-bahumāna-mukhā viśeṣāḥ ||93||*

The essential properties of the physical body are birth, decay, and death. It has many states of various kinds, such as fatness, thinness, infancy, youth, and so on. It is subject to the rules and duties of caste, class, stages of life, lineage and so on, as well as to various kinds of afflictions. It is subject to different kinds of worship, honor, dishonor, respect, and so on.

saṁbhava = birth, origination; jarā = old age; maranāni = death; dharmāḥ = essential properties, quality; sthaulyādi = excessive growth, fatness, and so on, i.e., thinness, infancy, youth, etc; bahuvidhāḥ = of various kinds; śiśuādya = childhood and so on, i.e., infancy, adult, etc; varṇāśramādi niyamā = the rules of caste or social class, stages of life, family, lineage; bahudhāmayāḥ = various afflictions or ailments; pūjā = worship, honor, ritual; avamāna = dishonor; bahumāna = high esteem, respect.

*buddhindriyāṇi śravaṇāṁ tvag-akṣi
ghrāṇāṁ ca jihvā viṣayāvabodhanāt |
vāk-pāṇi-pādā gudam-apy-upasthāḥ
karmendriyāṇi pravaṇāṇi karmasu ||94||*

The ears, skin, eyes, nose, and tongue are known as the organs of knowledge, for they give knowledge of external objects. The mouth, hands, feet, anus, and genitals are the organs of action for their tendency to work.

The five conative (*karmendriya*) sense organs are the organs of speech (*vāk*), comprehension (*pāṇi*), movement (*pāda*), excretion (*pāyu*), and generation (*upastha*). The five cognitive (*jñānendriya*) sense organs are the organs of knowledge. They are the organs of hearing (*śrotra*), touch (*tvak*), sight (*cakṣus*), taste (*rasana*), and smell (*ghrāṇa*).

buddhindriyāṇi = organs of knowledge (*jñānendriya*); śravaṇāṁ = ears; tvag = skin; akṣi = eyes; ghrāṇāṁ = nose; jihvā = tongue; vāk = mouth; pāṇi = hands; pādā = feet; gudam = anus; upasthāḥ = organs of reproduction; karmendriyāṇi = organs of action.

*nigadyate'ntaḥkaraṇāṁ mano dhīr
abamikṛtis cittam iti sva-vṛttibhiḥ |
manas tu saṁkalpa-vikalpanādibhiḥ
buddhibhiḥ padārthaḍhyavasāya-dharmataḥ ||95||*

According to its different functions, the inner organ is known as the mind, the intellect, the ego, and the conscious awareness. The mind is responsible for thinking. The intellect determines, doubts, and imagines in various ways as well as apprehends the real nature of a thing.

The *antahkarana* is the internal organ or the inner instrument. It is comprised of the intellect, the mind, the ego and the consciousness (*buddhi*, *manas*, *ahamkāra*, and *cit*) according to Advaita Vedānta. It is the seat of the functions of the senses as distinct from their outer organs. It receives and arranges what is conveyed to it through the senses. It reflects objects by its relation to the Self (*ātman*). The perceived variations of different individuals' cognitions are due to the differences in their respective *antahkaranas*. The inner organ functions by streaming out to an object, illumining it, assuming its shape, and then cognizing it. See also V. 105 on the internal organ.

antaḥkaranaṁ = inner organ (comprised of *manas*/mind, *buddhi*/intellect, *ahamkāra*/ego, and *citta*/conscious awareness or apperception); *mano* = mind; *dhīr* = intellect; *aham kṛti* = egoism; *cittam* = consciousness; *sva-vṛttibhiḥ manas* = the mind is responsible for its own fluctuations; *samkalpa-vikalpa-nādibhiḥ* = the intellect determines (*samkalpa*), doubts, and imagines (*vikalpa*) in various ways; *buddhiḥ padārthādhyavasāya-dharmataḥ* = the intellect apprehends (*adhyavasāya*) the real nature (*dharma*) of things, objects of experience (*padārtha*).

*atrābhimānād aham ityahamkṛtiḥ |
svārthānusandhāna-guṇena cittam ||96||*

In this way, the ego brings about attachment to the body. The mind-stuff is that which investigates/illuminates things that interest it.

To take one's stand in the mind means that all one sees will be in and of the mind. The mind is often said to be one's enemy and one's friend.

atrā = in this way; *abhimāna* = attachment, pride, egoism; *aham-kṛtiḥ* = egoism, the 'I'-maker; *anusandhāna* = investigation, enquiry, awareness.

*prāṇāpāna-vyānodāna-samānā bhavatyasau prāṇah |
svayam eva vṛtti-bhedat vikṛti-bhedat suvarna-salilādivat ||97||*

Like gold¹ and like water,² according to its functions and modifications, one and the same life breath becomes ascending breath, descending breath, diffusing breath, up-breath, and digestive breath.³

Different names are associated with the varied mutiplicity which appears as the world. These names appear to distinguish one thing from another. But even as the same individual may be called 'father', 'husband', 'son', 'Devadatta', or 'farmer', etc., so too the Absolute is called by many names. The names change, but the constitutive Reality remains the same. Gold is distinguished by various names and forms like

¹ See ChāṇUp 6.1.5, 'Just as . . . by one nugget of gold, all that is made of gold becomes known.' *loha* originally meant copper or iron, but was later used to mean gold or any metal.

² See Br̥hUp 4.5.12, 'As the ocean is the point of convergence of all the waters.'

³ See Br̥hUp 1.5.3, 'Out-breath, in-breath, diffused-breath, up-breath, middle-breath, of forms of breathing, they are all simply breath'; see also Br̥hUp 3.2.9; ChāṇUp 5.19–23; PraśUp 4.3–4.

rings, bracelets, and necklaces. But even as the names and forms undergo change, the gold remains as it is.

The breath (*prāṇa*) is thought to have five aspects: *prāṇa* or the vital ascending breath; *apāṇa* or the descending breath; *vyāṇa* or the diffusing breath circulating in all the limbs of the body; *udāṇa* or up-breath which is responsible for eructation, speech, and ascent of higher states of consciousness; *samāṇa* or the digestive breath.

prāṇa = vital breath; *apāṇa* = descending breath; *vyāṇa* = diffusing breath; *udāṇa* = up-breath; *samāṇa* = digestive breath; *vṛtti-bhedāt* = fluctuations; *vikṛti-bhedāt* = modifications; *suvarṇa* = gold; *salila* = water.

*vāgādi pañca śravaṇādi pañca
prāṇādi-pañcābhra-mukhāni pañca |
buddhyuādy avidyāpi ca kāma-karmanī
puryaṣṭakam sūkṣma-śarīram-āhuḥ ||98||*

The subtle body¹ is an aggregate of the five beginning with speech, the five beginning with the ears, the five vital airs beginning with inhalation, the five elements beginning with space, the intellect and so on, and ignorance, desire, and action; these eight cities together constitute the subtle body.

The sheaths of vital airs (*prāṇa*), mind (*manas*), and knowledge (*vijñāna*) constitute the subtle body. They are called the *prāṇamayakośa*, *manomayakośa*, and *vijñānamayakośa*. The subtle body consists of the internal organs (*buddhi*, *ahaikāra*, and *manas*), the organs of knowledge (*jñānendriya*), the organs of action (*karmendriya*), and the five vital airs (*prāṇa*). It is also called the *linga-śarīra* or the astral body. See V. 99, 102, 297–298, and 396 per the subtle body.

vāgādi pañca = the five composed of speech and so on; *śravaṇādi pañca* = the five composed of hearing and so on; *prāṇādi-pañcābhra* = the five-fold breath; *mukhāni pañca* = the five subtle elements; *buddhyuādy* = intellect and so on; *avidyāpi* = ignorance and so on; *kāma* = desire; *karmanī* = action; *puryaṣṭakam* = eight cities, towns; *sūkṣma-śarīram* = subtle body.

*idaṁ śarīram śrenu sūkṣma-samjñitam
lingam tvapañcīkṛta-bhūta-saṁbhavam |
saṁśanam karma-phalānubhāvakanī
svājñānatō'nādir upādhibhir ātmanah ||99||*

Listen! This subtle body, also known as the 'indicative body', arises from the elements before they have undergone subdividing and combining with each other.² It is made up of the residual latent impressions of its past actions. It causes an individual to experience the fruits of one's past actions. Brought about by its own ignorance, it is the beginningless limitation super-imposed on the Self.

¹ See MāṇḍUp 4, 'The second quarter is *taijasa*, the brilliant one, situated in the dream state, perceiving what is inside, possessing seven limbs and nineteen mouths, and enjoying refined things'; 10, 'The second constituent phoneme or "u" is *taijasa*, situated in the dream state.'

² See V. 75 and 90 on the subdividing and combining of the elements.

The body is the not-self because it is a product of food (*annakāryatvāt*). Whatever is produced must also decay, and thus the body cannot be the Self. Past actions are said to reside, latent, in the subtle body until their time to manifest arises.

liṅgam = indicative, mark, characteristic (from the verb root *ligi* = 'what reminds'); *anādir* = beginningless; *upādhir* = limitation, adventitious condition, vehicle, limiting adjunct; *savāsanam* = residual latent impressions; *karma phalānu-bhāvakam* = experience the fruits or effects of one's previous actions; *svājñānato* = brought about by one's own ignorance.

*svapno bhavaty asya vibhaktiyavasthā
sva-mātra-śeṣena vibhāti yatra |
svapne tu buddhiḥ svayam eva jāgrat-
kālīna nānā-vidha-vāsanābhiḥ |
kartrādi-bhāvam pratipadya rājate
yatra svayamī-jyotirayanī parātmā ||100||*

Dream is a state different from this where the intellect shines by itself, by taking on the role of the agent, and by the various residual impressions of the waking state, while the supreme Self is self-luminous.

The enquiry into the nature of the three states of experience (*avasthā traya vicāra*) is a practice employed by Advaitins to teach the real non-dual nature of the Self. The paradigm for it is found in MāṇḍUp 4.10. The three letters which comprise the *ॐ* (a-u-m) represent the three forms (waking, dreaming, deep sleep) of the Self. In the dreaming state, the Self revels in a world of images, and its experiences are subtle. The Self is said to be dreaming when it creates a world of its own from the impressions of its waking experience. It doesn't need the help of the sense organs nor of external light. The dream state reveals that the Self does not really act and is unattached in dreams, even though the Self appears to roam far and wide and play with many objects. When one awakes, one realizes one hasn't done anything or gone anywhere. Thus, the dreaming state reveals that a person can create an entire universe and does not need the help of an external light to do so.

When a person dreams, he has no use for the external sense organs. There are no chariots there, no roads, no physical objects. The dreamer takes with him impressions from the world of waking and fashions for himself chariots, roads, and so on. He creates a world of his own. The soul goes, as it were, out of its nest (the physical body) and returns to itself, while the breath preserves the body. The objects and enjoyments in dream are all of the soul's own making. The self there is its own light. As a great fish goes along both banks of a river, so does the self go along in both these conditions, i.e., waking and dreaming. As a hawk, having flown around here and there in space, becomes weary, folds its wings and is borne down to its nest, so the soul hastens to that state where, asleep, it desires no desires and sees no dreams. All distinctions then become lost.

See MāṇḍUp 4; 10; also KaivUp 1.13, 'In the dream state, the self experiences happiness or sorrow in the worlds created by its own imaginations'. See V. 100–101, 165, 172, 255, and 456–457 on the dream state.

See US 1.11.11 'Just as it is seen that a sword shines when it is drawn from its sheath, so the Knower, separated in the dreaming state from cause and effect, is seen to be self-effulgent.' See V. 153, 191, 213, 219, 221, 240, 508, and 536 on being self-luminous. 'In the golden space of the heart dwells the Absolute, without parts,

without stain. Pure, the light of lights. This light is reflected in all. That shining, everything shines' (MuṇḍUp 2.2.10–11).

svapno = dream; *sva-mātra* = by itself; *jāgrat* = waking state; *vāsanābhīḥ* = residual impressions, latent tendencies, predispositions; *kartrādi-bhāvarāḥ* = the attitude of the doer, doership; *pratipadya* = attaining; *rājate* = shines; *svayainjyoti* = self-luminous; *parātmā* = supreme Self.

*dhi-mātrakopādbhir aśeṣa-sākṣī
na lipyate tat-kṛta-karma-leśaiḥ |
yasmād asaṅgas tata eva karmabhir
na lipyate kiñcid upādhibinā kṛtaīḥ ||101||*

Dream is a state different from this where the intellect shines by itself. In dreams the intellect by itself takes on the role of the doer and so on, owing to the various residual impressions arising from the waking state. In this condition, the supreme Self shines in its own glory, limited only by the intellect. Witness of everything, the Self is not tainted by any action the intellect performs. Since it is entirely unattached, it is never tainted by any action done by the superimposed limitations.

The *sakṣin* and the individual are distinguishable, though not separable. The *sakṣin* is not identical to the Self, because the *sakṣin* is always associated with the *antaḥkarana*. This association is both real and potential. It is real in the waking and dreaming states. It is potential in the deep sleep state (thus the individual loses his individuality in deep sleep). See KaivUp 1.18, 'In the three states of consciousness whatever appears as the object of enjoyment or the enjoyer or the enjoyment, I am different from them, the witness, pure consciousness, the eternal Śiva' (*sākṣī*). See V. 127, 137, 159, 212, 213, 217, 218, 223, 270, 295, 352, 370, 381, 384, 495, 506, 507, and 552 for references to witness (*sākṣī*).

See KaivUp 1.14, '... on account of the individual's connection with the deeds of their past life.'

See V. 100 on the dream state.

dhi = intellect; *sākṣī* = witness; *asaṅgas* = unattached; *na lipyate* = pure or undefiled.

*sarva-vyāpti-karaṇam liṅgam idāni syād cidātmanah puṇisah |
vāsyādikam iva takṣṇāḥ tenaivātmā bhavaty asaṅgo 'yam ||102||*

As the tools of a carpenter are his instruments, so this subtle body is the instrument for all activities of the Self, which is of the nature of consciousness. For this reason only, the Self is perfectly unattached.

What is the nature of this one and non-dual *Brahman*? 'Consciousness is *Brahman*.' (AitUp 3.1.3, *Prajñānam brahma*). Consciousness can assume many forms without endangering its non-duality. Even while being aware of the many, consciousness itself does not cease to be one. Everything is rooted in consciousness. And even after the myriad possible objects are eliminated, consciousness will still remain.

By naming the Absolute *Brahman*, it takes on an appearance to thought of an absolute object – the only thing worth pursuing in a universe of change. But by declaring that 'consciousness is *Brahman*', a radical transvaluation occurs. One's natural tendency is to move towards the supreme object, the other, a transcendent God. By

declaring that *Brahman* is one and non-dual, as well as consciousness, a reversal of thought occurs. Where there is no duality, there is no thinker and no thought; there is no knower and no known. One's search for the ultimate object becomes a logical impossibility. And as each individual is already a conscious being, there is nothing "outside" or lacking to be gained anew. One need only get rid of the superimpositions which cloud the ever-present consciousness.

See V. 98–99, 102, 297–298, and 396 on the subtle body.

lingam = subtle body; *cidātmanah* = the Self who is of the nature of consciousness; *tenaiva* = for that reason only; *asaṅga* = devoid of association, unattached.

*andhatva-mandatva-paṭutva-dharmāḥ
sauguṇya-vaiguṇya-vaśād hi cakṣuṣāḥ |
bādhirya-mūkatva-mukhāś tathaiva
śrotrādi-dharmā na tu: vettur ātmanah ||103||*

Blindness, weakness, and sharpness are conditions of eyesight due to fitness or defect. Likewise, deafness, dumbness, and so on, belong to the ear, mouth and so on, but never to the Self, the knower.

False knowledge (*mithyā jñāna*) differs from right knowledge (*viveka jñāna*). The four pall-bearers know the heavy weight of the corpse they carry. Discriminatory knowledge knows the real weight of the body versus a false identification of the body which considers it light. The physical body no more belongs to the Self than does blueness belong to the sky. The notions of 'I' and 'mine' are no more properties of the Self than leanness or clothes are. They are objective and subject to cessation. Even as fire does not burn up in its own heat since heat is of its own nature, so, too, if the not-self were the Self it could not be known as an object (since the two would not be distinct). However, the Self knows the not-self as an object and thus the two must be distinct.

See BrhUp I.5.1–3, *annam brahma*.

andhatva = blindness; *mandatva* = weakness, inflammation; *paṭutva* = sharpness; *dharmāḥ* = conditions, qualities; *sauguṇya* = fitness, good qualities; *vaiguṇya* = defective, absence of qualities; *cakṣuṣāḥ* = eye; *bādhirya* = deafness; *mūkatva* = dumbness; *mukhāś* = mouth; *śrotrādi* = ear and so on.

*ucchvāsa-niśvāsa-vijṛmbhaṇa-kṣut-
prasyandanādyutkramanādikāḥ kriyāḥ |
prāṇādi-karmāṇī vadanti tajjñāḥ
prāṇasya dharmāvāśanā-pipāse ||104||*

Those who know say that inhalation, exhalation, yawning, sneezing, secretion, leaving the body, and so on are physiological functions of the vital breath, and hunger and thirst are qualities of the main vital breath.

These functional properties of the vital breath (*prāṇa*) are known as *upaprāṇas*.

ucchvāsa = inhalation; *niśvāsa* = exhalation; *vijṛmbhaṇa* = yawning; *kṣut* = hunger; *prasyan* = secretion; *danādyutkramanādi* = leaving the body, and so on; *pipāse* = thirst.

*antah-karaṇam eteṣu cakṣur ādiṣu varṣmaṇi |
ahamityabhimānena tiṣṭhatyābhāsa-tejasā ||105||*

The inner organ has its seat in these, the eye and other organs of the gross body and identifies itself with them as 'I', endowed by the reflecting effulgence of the Self in it.

The internal organ is the connecting link between the Self and the not-self; it is that which makes the Self appear as many; it is because of it that the Self, although free of action and attributes, appears to have them; it makes the non-relational Self relational, as it were. The internal organ assumes the form of an external object and, being illuminated by the Self which is reflected therein, then seemingly is a knower. Though it pretends to be the seer, this is a false claim, for the Self alone is the seer and all else is the seen. Every kind of knowledge claim one makes, such as 'I know this' or 'I experience this' reveals the connecting role of the internal organ – on the one hand with objects and on the other with the Self. In the absence of the internal organ, the Self has no relation with anything.

*antahkaranam = inner organ; cakṣur = eye; varṣmaṇi = in the gross body;
ahamityabhimānena = identification or conceit, egoism that 'I am'; ābhāsa-tejasā = reflection of effulgence.*

*ahaṅkāraḥ sa vijñeyah kartā bhoktābhimānyayam |
sattvādi-guṇa-yogena cāvasthā-trayam aśnute ||106||*

Know that, by identifying itself with the body, the ego thinks of itself as the doer, the enjoyer, the experiencer and, in conjunction with the three qualities, *sattva* and so on, it assumes the three states.

See V. 105 in regard to this verse.

See V. 112–121, 176, 181, 279, 303, and 362 on the three qualities.

See ŚvetUp 1.9, 'Indeed, there is another one who is unborn, connected with the enjoyer and the objects of enjoyment.'

*ahaṅkāraḥ = ego, 'I'-maker; kartā = doer; bhoktā = enjoyer; abhimānyayam = experiencer, pride, conceit; sattvādi-guṇa = the quality of purity (*sattva, rajas, tamas*); avasthātrayam = the three states of existence or waking, dreaming, deep sleep; aśnute = attains.*

*viśayāṇām ānukūlye sukhī duḥkhi viparyaye |
sukham duḥkham ca tad-dharmaḥ sadānandasya nātmānaḥ ||107||*

When sense objects are pleasurable, one is happy and miserable if they are otherwise. Happiness and misery are characteristics of the ego and not of the Self, which is ever blissful.¹

Pain is the price of pleasure. Pleasure is the reward of pain. Pleasure is but a moment between two miseries, and misery is but a moment between two pleasures. Both come and go, pass and return, not staying long. Thus, one should accept both with an equal mind and reside in the Self which is ever blissful.

¹ See TaittUp, *ānando brahma; vijñānamānandam*.

viśayānām = sense objects; *sukhī sukhām* = pleasurable, happy; *duḥkhī duḥkham* = miserable, unhappy; *sadānandasaya* = ever, eternally blissful.

*ātmārthatvena hi preyān viśayo na svataḥ priyah |
svata eva hi sarveṣām ātmā priyatamo yataḥ ||108||*

Sense objects are dear only for the sake of the Self; they are not dear by themselves for the reason that the Self alone is dear to all, by its very nature.

See BrhUp 2.4.5, Yājñavalkya's teaching to his wife, Maitreyī: 'Not for the sake of all things, but for the sake of the Self are things dear.' See also BrhUp 4.5.7.

*tata ātmā sadānando nāsyā duḥkham kadačana |
yat suṣuptau nirviśaya ātmānando'nubhūtyate |
śrutiḥ pratyakṣam aitiḥyam anumānam ca jāgrati ||109||*

The Self is ever blissful and never suffers misery. In dreamless sleep,¹ when there are no sense objects, the bliss² of the Self is experienced. This is clearly attested to by the scriptures, perception, tradition, inference, and the waking state.

Śaṅkara declared that Truth must not proclaim something absurd or nonsensical. Ultimately, experience must be the touchstone. Experience (*anubhava*) is the ultimate bedrock for Śaṅkara. Further, Śaṅkara posits that this Truth or Being can only be known through Scripture. However, it is not just any scripture statement that is meant. As Vācaspati said 'It is purportful Scripture that is authoritative, and not Scripture as such' (*Bhāmatī* p. xiv). Scriptural truths are derived from inner experiential truths, and from such insights Śaṅkara expounded the significance of human existence and the world.

'Deep state' is a state wherein there are no experiences, no desires, no objects, no dreams. The Self is one, without the distinction of seer and seen. There is no knower, no knowing, no process of knowledge. The very ideas of within and without have no meaning here. There is no seeing of objects and yet sight remains: 'The sight of the seer is never lost because it is imperishable.'

suṣupti = deep sleep; *śrutiḥ* = primary scripture; *pratyakṣam* = perception; *aitihyam* = tradition; *anumānam* = inference; *jāgrati* = the waking state.

*avyakta-nāmnī parameśa-śaktīḥ
anādy avidyā tri-guṇātīmkā para |
kāryānumeyā sudhiyaiva māyā
yayā jagat sarvam idam prasūyate ||110||*

That-which-is-not (*māyā*) is called the unmanifest. It is the power of the supreme Lord. It is beginningless ignorance. The three qualities are its constituents. It is superior to their effects and has to be inferred, by the wise whose intellect is in accord with scripture, from the effects it produces. It is this which gives birth to the entire world.

¹ See MāṇḍUp 1.5, 'sees no dreams'.

² See MāṇḍUp 1.5, 'consisting of bliss, enjoying bliss'.

This is a controversial verse in the *Vivekacūḍāmaṇi* as it gives a very precise definition of *māyā*. Some scholars maintain that Śaṅkara never gave such a definition in any of his indisputable works (see my Introduction, p. 16). Within the Advaita tradition, *avidyā/māyā* has been defined as having six defining characteristics: it is beginningless (*anādi*); it is terminated by right knowledge (*jñāna-nivartya*); it veils and projects (*āvaraṇa* and *vikṣepa*); it is indefinable (*anirvacanīya*); it is of the nature of a positive existence (*bhāvarūpa*); and it is located either in the individual (*jīva*) or in the Absolute (*Brāhmaṇ*).

The three qualities (*trigunās*) are the ultimate building blocks of the material and mental universe. They are the indivisible atoms of everything. They are not merely parts, qualities, properties or ingredients of primordial nature (*prakṛti*). They are the very material of *prakṛti*. There are an almost infinite number of *guṇas* of three different types and, by way of combination and perpetual recombination, they produce multiplicity. This theory is very much like nuclear physics or contemporary field theory with localizations of fields. Nature is like a quivering force field which is undergoing continuous transformations.

The word ‘*māyā*’ may be creatively derived from ‘*ma-ya*’ or ‘that which is not’. See BG 7.14; 18.61 on *māyā*. See V. 67, 110–112, 125, 245, 406, 497, and 574 on *māyā*.

avyakta = unmanifest; *parameśa-śakti* = the power of the supreme Lord; *anādi* = beginningless; *avidyā* = ignorance; *triguṇātmikā* = that to which the three qualities pertain; *parā* = superior, highest; *kāryānumeyā* = to be inferred from its effects; *sudhiya* = by the wise, those with a good intellect; *māyā* = the principle of appearance, illusion, ‘that which is not’; *jagat* = world; *sarvam idam* = all this; *prasūyatē* = to press out, to give birth to.

*san-nāpyasan-nāpy-ubhayātmikā no
bhinnāpyabhinnāpyubhayātmikā no |
sāṅgāpyanaigāpyubhayātmikā no
mahādbhūtā'nir-vacanīya-rūpā ||111||*

It is neither real nor unreal nor both; it is neither undifferentiated, nor different, nor both; it neither has parts nor is partless nor both. It is supremely wonderful and of an inexpressible form.

This doctrine has given many the impression that Śaṅkara claims the empirical world is unreal, illusory, non-existent. This impression is in need of a great deal of clarification. Śaṅkara never denied that the physical world of plurality appears real enough to those who live within it. Nor would Śaṅkara deny that it makes sense to say that the waking state of consciousness is a public phenomenon and can be said to be the ‘real world’ in contrast to the ‘private life’ of the dreaming state. Further, Śaṅkara would agree that within the physical world individuals may distinguish between what appears to be the case and what is actually the case.

Śaṅkara accepts that a datum, any datum, is a datum or perceived object which is irreducible to the perceiving subject. In this sense, epistemologically, Advaita is a realistic school. Still, if there is a level of experience which transcends the subject-object dualism, then, at that level, duality is transcended or sublated. This in no way alters the fact that the subject and object are correlative terms and one should never think of retaining the subject while also reducing the object to the subject. One should never confuse Advaita with various types of subjective idealism. The Self is not a conglomeration of parts; of subjects and objects somehow reduced to one giant self.

Merely because one imagines that they are one small entity in a universe of infinite entities does not make it so. Śaṅkara avers that there is the Self – not ‘my self’ and ‘his self’ and ‘her self’ and ‘itself’. Because one is misled by the diversity of names and forms, minds and bodies, one imagines multiple selves. Simply because there are bodies present does not necessarily mean that one is a body. The body or mind may be like a room – it is there, but one need not live in it all the time. There is space within a jar and outside the jar. To identify with the space within the jar and then to declare that one is limited is a false view of what space is. Merely because one identifies does not make it so.

Śaṅkara avers that anything which is experienced is real, at one level or another. Therefore, Śaṅkara’s epistemology is realistic and posits that every cognition points to an objective reference – whether correct or erroneous. The question becomes: exactly how real are the things that are experienced in the empirical world? Śaṅkara replies that the things of the empirical world are real so long as the empirical order lasts. Thus, according to Śaṅkara, the real is that which lasts, which suffers no contradictions, which is eternal and unsublatable. Things of the world may be said to be real until they suffer sublation. Thus, they are called ‘what is other than the real or the unreal’ (*sadasat vilakṣaṇa*), illusory (*mithyā*), or indescribable (*anirvacanīya*). Since they are cognized, they are not unreal (*asat*). Since they are sublated, they are not real (*sat*). By this criterion, *Brahman* alone is absolutely real, never being subject to contradiction. All else can be called ‘real’ only by courtesy. The distinction between one individual and another, the existence of a plurality of things, the attribution of attributes to the Absolute are all concessions to the Truth made from the relative point of view. However, to bring out the full implications of the term ‘*advaita*’, it should be noted that such expressions as ‘absolutely real’ and ‘from an absolute point of view’ are merely contextual. They are used only by way of contrast with all that is not real. In no other sense can *Brahman/Ātman* be called real. If one accepts the empirical world of plurality, then such expressions are meaningful. But to one who has realized the Truth, these expressions lose their significance.

See ŚvetUp 6.19, ‘without parts’ (*niṣkalam*); also 6.12.

See V. 67, 110–112, 125, 245, 406, 497, and 574 on *māyā*.

sat = real; *asat* = unreal; *ubhaya* = both; *abhinna* = undifferentiated; *bhinnā* = differentiated; *saṅgha* = collection, parts; *asaṅgha* = without parts, indivisible; *abdhuta* = wonderful, marvelous; *anirvacanīya* = inexpressible, inexplicable, ineffable, indeterminable.

śuddhādvaya-brahma-vibodhanāśyā
sarpa-bhramo raju-vivekato yathā |
rajas-tamas-sattvam-iti prasiddhā
guṇāstadiyāḥ prathitaḥ svakāryaiḥ ||112||

Māyā can be destroyed by the realization of the pure, non-dual¹ Absolute, just as the illusion of a snake is destroyed by the discriminative knowledge of the rope. Its qualities are well known by their actions and are called *rajas*, *tamas*, and *sattva*.

When one recognizes that the water one sees in a desert is merely a mirage, the water disappears; when one realizes the snake one sees is merely a rope, the snake

¹ See ChanUp 6.2.1; BrhUp 1.4.17; AirUp 1.1.1.

disappears; when one realizes that the man one sees is merely a post, the man disappears. *Māyā* is inferred from its effects even if those effects are but erroneous superimpositions.

See V. 106, 112–121, 176, 181, 279, 303, and 362 on the three qualities.

See V. 67, 110–112, 125, 245, 406, 497, and 574 on *māyā*.

See V. 12, 63, 112, 140, 199, 237, 248, 303, 388, 405, 407, and 550 on snakes.

suddhā = pure, stainless; *advaya* = non-dual; *brahma* = Absolute; *vibodhanāśyā* = destroyed by the realization; *arpa* = snake; *bhramo* = illusion, error; *raju* = rope; *rajas* = active, energy, passion; *tamas* = darkness, inertia, dullness, that which resists activity; *sattva* = pure, illuminating, joy; *prasiddhā* = well-known; *guṇa* = quality, attribute, characteristic, rope, constituent; the three basic attributes of nature (*prakṛiti*).

vikṣepa-śaktī rajasāḥ kriyātmikā
yataḥ pravṛttiḥ prasṛtā purāṇīḥ
rāgādayo'syāḥ prabhavanti nityam
duḥkhādayo ye manaso vikārāḥ ||113||

Rajas is projecting power. Activity is its nature. From it commences the well-known ancient flow of creation. From this mental modifications such as unhappiness and attachment are continuously produced.

Rajas is energy; activity; stimulation; dynamism. It derives from *raj/ranj* = 'to glow, be brilliant' and it represents the principle of discontinuity or change. See V. 114 on *rajas*.

As was noted earlier, *māyā* is said to have the twin powers of both concealing (*āvaraṇa*) and projecting (*vikṣepa*). First, Reality is concealed (which is the tamasic power) and then, insidiously, that which is not real is projected upon the Reality.

vikṣepa-śaktī = projecting power; *kriyātmikā* = activity; *prasṛtā* = well-known; *purāṇī* = ancient; *rāgād-* = attachment; *duḥkhādi* = unhappiness; *manaso vikārāḥ* = mental modifications.

kāmāḥ krodho lobha-damibhādy-asūyā-
aharikarerṣyā-matsarādyāstu ghorāḥ |
dharmā ete rājasāḥ punipravṛttiḥ
yasmiād etat tad rājo bandha-hetuḥ ||114||

Desire, anger, greed,¹ pride, jealousy, egoism, envy, miserliness, and so on, are the terrible characteristics of *rajas* and from which an individual's worldly tendencies spring. *Rajas*, therefore, is the cause of bondage.

In Indian thought, the vices are compared to a terrible crocodile. They are the cause of bondage in both this world and the next. They are said to be characteristics of *rajas* since action induces a person to desire.

See BG 14.7, 'Know *rajas* to be of the nature of passion, the source of thirst, desire, and attachment; it binds fast, O Kaunteya, the embodied one by attachment to action.'

¹ See BG 14.12, 'Greed, activity, the undertaking of actions, unrest, longing – these arise, O best of the Bharatas, when *rajas* is predominant.'

kāmāḥ = desire, pleasure, lust; krodho = anger; lobha = greed, covetousness; daṁbhādy = ostentation, pride; abhyasūyā = jealousy; ahaṁkara = egoism; iṛṣyā = envy; matsara = selfishness; ghorāḥ = terrible, dreadful, frightful.

esāvṛtir nāma tamo-guṇasya
śaktir yayā vastvavabhāsate'nyathā |
saṁjā nidānāṁ purusasya samṣṭeh
vikṣepa-śakteḥ pravaṇasya hetuh || 115 ||

The power of tamas is a veiling power. It makes things appear to be other than what they are. It is this which is the original cause of an individual's transmigration and is the cause of the origination of the action of the projecting power.

Tamas is inertia, or darkness. It derives from the root *tam* meaning 'to be exhausted, become rigid'. It is that which represents the principle of continuity. See V. 116–118 on *tamas*.

See BG 14.8, 'Know *tamas* to be born of ignorance, deluding all embodied beings; it binds fast, O Bharata, by heedlessness, indolence, and sleep.'

See V. 115–117, 141, 146, 344, 345, and 348 on veiling power.

vastvavabhāsate'nyathā = things appearing other than; nidānāṁ = original cause; purusasya samṣṭeh = individual transmigration.

prajñavān api paṇḍito'pi caturo'py-atyanta-sūkṣmārtha-drg-
vyāliḍhas tamasā na vetti bahudhā sambodhito'pi sphuṭam |
bhrāntyāropitam eva sādhu kalayatyālambate tadgunān
hantāsau prabala duranta-tamasah śaktir mahantyāvṛtiḥ || 116 ||

Even the wise and learned and those who are expert in reasoning and adept in understanding the subtlest meanings of words, if overpowered by *tamas*, do not realize the nature of the Self even if it is repeatedly and clearly explained in various ways. Such individuals consider to be real what has simply been superimposed by delusion and then attach themselves to its attributes. Alas! The dreadful concealing power of *tamas* is great indeed.

See KaUp 2.5, 'Walling in ignorance, but calling themselves wise, thinking themselves learned, the fools go around, staggering about like a group of blind men, led by a man who is himself blind.'

See BG 14.16, '... ignorance is the fruit of *tamas*'; BG 14.18, '... those abiding in *tamas* go downwards.'

See V. 115–117, 141, 146, 344, 345, and 348 on veiling power.

prajñavān = the wise, a person of wisdom; paṇḍito = scholar; caturo = one who is adept in reasoning; atyanta-sūkṣmārtha-dṛg = one who sees (understands) the subtlest meanings of words; bahudhā = in many ways or parts or forms, variously; bhrāntya = delusion, misapprehension, error.

abhāvanā vā viparīta-bhāvanā-
saṁbhāvanā vīpratipattir-asyāḥ |
saṁsarga-yuktān na vimuñcati dhruvam
vikṣepa-śaktibh kṣapayaty ajasram || 117 ||

Incorrect judgment, contrary judgment, doubt,¹ and contrary impressions never leave one who has any connection with this veiling power. Then, the projecting power destroys anyone so afflicted.

See BG 4.40, 'Ignorant and faithless, one with a doubting mind comes to ruin'. See V. 115–117, 141, 146, 344, 345, and 348 on veiling power.

abhāvanā = incorrect understanding, absence of judgment; *viparīta-bhāvanā* = error, opposite stream of thought; *samībhāvanā* = doubt; *vipratipattir* = contrary impression.

ajñānam-ālasya-jadatva-nidrā-
pramāda-mūḍhatva-mukhās tamoguṇāḥ |
etaiḥ prayukto na hi vetti kiñcit
nidrāluvat stambhavad eva tiṣṭhati ||118||

Ignorance, laziness, dullness, sleep, negligence, stupidity and so on, are the attributes of *tamas*. One tied to these does not know anything but remains like one asleep or like a pillar.

All of these negative traits are the products of *tamas*. Even as a person sound asleep does not know anything, so is a person subject to these qualities. Likewise, a person who is tied to a pillar does not need to exert himself, nor can he do so. Thus, these qualities are serious hindrances to a person's spiritual realization.

ajñānam = ignorance; *ālasya* = laziness; *jadatva* = dullness, inertness; *nidrā* = sleep; *pramāda* = negligence, not doing something even when one has the ability to do it; *mūḍhatva* = stupidity, foolishness; *nidrāluvat* = like one asleep; *stambhavad* = like a pillar, post.

sattvāṁ viśuddham jalavat tathāpi
tābhyaṁ militvā saranāya kalpate |
yatrātma-bimbah prati-bimbitah san
prakāśayaty arka ivākhilam jaḍam ||119||

Even if *sattva* is pure like water, yet, in combination with the other two, it generates worldly existence. But, when the original, the light of the Self, gets reflected in *sattva* alone, then, like the sun, it illuminates the entire inanimate world.

Sattva is purity. It is the principle of luminosity and that which represents the principle of existence, of beingness. It may be compared to a perfectly pure glass. Light passes through it unobstructed and undiminished. Whatever is seen through that glass is clearly visible.

Pratibimbavāda is the theory that the individual is a reflection of *Brahman*. This theory compares an original and its reflection in a reflecting medium (such as a mirror). The reflection is non-different from the original (and appears as such due to the mirror). When the mirror is removed, the reflection vanishes and the original alone remains. The original represents the Truth and the reflection represents the appearance. This theory shows how *Brahman* is reflected in the physical body which gives rise to the individual. It also shows how one *Brahman* can appear as many

¹ Doubt (*viparīta-bhāvanā*) is removed by contemplation (*nididhyāsana*), according to Advaita.

individuals, even as one sun can appear in many vessels of water. *Avacchedavāda* is a theory of limitation (the individual is intelligence defined by ignorance). It is based on an example of space (seemingly limited) in a pot in relation to the space outside the pot. In reality, there is no difference between the space inside and outside the pot. See V. 164, 220–21, 289, and 386 on *pratibimbavāda*.

See BG 14.6, 'Sattva, being stainless, is luminous and unobstructive.' See V. 120–121 on *sattva*.

viśuddhāṁ = very pure; *jalavat* = like water; *tathāpi* = even then; *saraṇāya* = for worldly existence; *kalpate* = generates; *bimbaḥ* = original, prototype; *pratibimbitaḥ* = reflection.

miśrasya sattvasya bhavanti dharmās-
tvamānitādyā niyamā yamādyāḥ |
śraddhā ca bhaktiś ca mumukṣutā ca
daivī ca sañcittir asan nivṛttih ||120||

The characteristics of mixed sattva are: a total absence of pride and so on; *yama*, *niyama*, and so on; faith, devotion, an intense-longing-for-liberation, divine tendencies, and a turning away from everything unreal.

See YS II.29 regarding *yama* and *niyama*: 'The eight limbs of Yoga are abstinence, observance, posture, breath control, sense withdrawal, concentration, meditation, and one-pointed absorption of the intellect'.

See BG 18.9 regarding 'total absence of pride': 'But that person who performs a prescribed duty as a thing that ought to be done, renouncing all attachment and also the fruits, their renunciation is regarded as *sattvic*'.

See BG 16.1–3 regarding 'divine tendencies': 'fearless, pure, steadfast in the exercise of wisdom, giving, self-controlled, sacrificing, study of the scriptures, austerity, upright, non-violent, truthful, peaceful, renunciation, tranquil, free from fault-finding, compassionate, not greedy, gentle, modest, steady, ardent, patient, forgiving, fortitude, not arrogant or proud.'

The first limb of Patañjali's *rāja-yoga* comprised: non-injury (*ahimsā*), truth (*satya*), non-stealing (*asteya*), continence (*brahmācarya*), and non-possession (*aparigraha*). The second limb of Patañjali's *rāja-yoga* comprised purity (*śauca*), contentment (*santoṣa*), austerity (*tapas*), study (*svādhyāya*), and devotion to God (*Iśvara-pranidhāna*).

See V. 3, 19, 28, 29, 30, 31, 44, 84, 178, and 576 for references to *mumukṣutva*.

miśra = mixed, pure and impure; *amānitvam* = absence of pride, humility; *yama* = abstentions, self-control, restraint; *niyama* = observances, discipline; *śraddhā* = faith; *bhakti* = devotion; *mumukṣutā* = burning desire for liberation; *daivī* = divine tendencies; *sāmpattirasan-nivṛtih* = withdrawal from all is not real.

viśuddha-sattvasya gunāḥ prasādah
svātmānubhūtiḥ paramā praśāntih |
triptih prabharsah paramātmananiṣṭhā
yayā sadānanda-rasān samuccchati ||121||

The characteristics of pure *sattva* are tranquillity of mind, self-realization, supreme peace, contentment, bliss, abiding always in the supreme Self, which always ensures the essence of everlasting bliss.

See BG 13.7–11 for a list of qualities which an earnest spiritual aspirant should possess: ‘Humility, modesty, non-injury, forebearance, patience, uprightness, selfless service to the teacher, purity, steadfastness, self-control, and so on’.

viśuddha = very pure; prasādaḥ = tranquillity of mind, to become clear; svātmānubhūtiḥ = self-realization; paramā prasāntiḥ = the highest or supreme peace; trptih = contentment, satisfaction; praharṣaḥ = effortless bliss; paramātmanīṣṭhā = abiding always in the supreme Self; sadānanda = eternal bliss; rasam = enjoyment, essence, delight; samṛcchati = ensures, brings about.

*aryaktam etat trigunair niruktam
tat kāranam nāma śarīram ātmānaḥ |
suṣuptir etasya vibhaktyavasthā
pralīna-sarvendriya-buddhi-vṛttiḥ ||122||*

The unmanifest, already explained as constituting the three qualities, is the causal body of the individual. Deep sleep is its distinct, differentiated state and is characterized by the dissolution of the functioning of all the sense organs and the the mind.

The causal body is the sheath of bliss enveloped in ignorance, according to Advaita Vedānta. It is also called ānandamayakośa.

See V. 109, 122–123, 173, 210, 236, and 295 on deep sleep.

avyaktam = unmanifest; trigunair = three qualities; suṣuptir = deep sleep; etasya = in this context it means ‘of the causal body’ spoken of as unmanifest; vibhaktyavasthā = differentiated state; pralīna = dissolved, disappeared into, dissolution; sarvendriya = all the sense organs; buddhi = mind, intellect.

*sarva-prakāra-pramiti-praśāntiḥ
bījātmanāvasthitir eva buddheḥ |
suṣuptiretasya kila pratītiḥ
kiñcīn na vedmīti jagat-prasiddheḥ ||123||*

All sources of knowledge are absolutely still. The mind remains only in the form of a seed. Indeed, the test of this is the universal verdict, ‘I did not know anything while asleep.’

Why does one sleep? Because it gives one rest and peace of mind. If one had no sleep for a number of consecutive nights, one will become restless and eventually the mind will not function. One must sleep. In sleep, one forgets one’s name and form. Yet, in the morning one declares, ‘I slept very well.’ Who was aware of this absence of name and form? Who enjoyed this sleep?

Advaita is fond of saying that the proof of the attributeless Self is the deep sleep state. That ‘someone’ is there is proven by the fact that upon waking one declares, ‘I slept well.’ If one was not present there would be neither continuity nor this knowledge.

prakāra praśāntiḥ = absolutely still; bīja = seed; jagat-prasiddheḥ = universally well-known; kila = indeed, assuredly.

*dehendriya-prāṇa-mano'hamādayaḥ
sarve vikārā viṣayās sukhādayaḥ |
vyomādi-bhūtānyakhilām ca viśvam
avyakta-paryantam idam hyanātmaḥ ||124||*

The body, the sense organs, the breath, the mind, the sense of 'I', all modifications, the sense objects, pleasures, gross elements such as the sky, the entire universe up to the unmanifested, all this is the not-self.

Once an individual has correctly discriminated between the Self and not-self, desire and aversion no longer affect such an individual. Once an individual has understood that the physical body is the not-self, what will such an individual care if others praise or criticize it? Once an individual has known that they are the immutable Self, what does it matter whether others praise or criticize? When this is accomplished, the bondage which derives from 'I' and 'mine' is cut. The physical body no more belongs to the Self than does blueness belong to the sky. The notions of 'I' and 'mine' are no more properties of the Self than are leanness or clothes. Even as fire does not burn up in its own heat since heat is of its own nature, so, too, if the not-self were the Self it could not be known as an object (since the two would not be distinct). However, the Self knows the not-self as an object and thus the two must be distinct.

deha = body; *indriya* = sense organs; *prāṇa* = breath; *mano* = mind; *aham* = 'I'; *sarve vikārā* = all modifications or changes; *viśayās* = sense objects; *sukha* = pleasures; *vyoma* = sky; *bhūta* = elements; *anātmā* = not-self.

*māyā māyā-kāryāni sarvāni mahadādi-deha paryantam |
asad idam anātma-tattvāni viddhi tvām maru-marīcikā-kalpam ||125||*

Know that everything, *māyā* and all *māyā*'s effects, from the Great¹ down to the gross body, are the not-self and therefore unreal like a mirage in the desert.

See V. 67, 110–112, 245, 406, 497, and 574 on *māyā*.

mahat = the Great, the first evolvement of primordial nature; *maru* = desert, sandy waste; *marīcikā* = mirage.

*atha te sanipravakṣyāmi svarūpāni paramātmānāḥ |
yad vijñāya naro bandhān muktāḥ Kaivalyam aśnute ||126||*

Now I will tell you of the real nature of the supreme Self, by knowing which a human being is freed from bondage and attains liberation.

Pure Consciousness is the Self – one only, without a second. This Consciousness is revealed as essentially and fundamentally 'consciousness-as' and not 'consciousness-of'. But this One is not merely an abstract remote entity far removed from life. It ultimately concerns each individual as the immediate and immanent core in the depth of each one's being. *Ātman* is *Brahman*. It is not to be found as an ultimate object, located far away and inaccessible. Though one cannot know the knower, one can become the knower. The movement is from an impersonal object to the personal subject. Thus, the enquiry leads to a search for the *Ātman*, the ultimate subject.

¹ See KaUp 1.3.10–11, 'Beyond the senses are the objects of the senses and beyond the objects is the mind; beyond the mind is understanding and beyond understanding is the Great/Beyond the Great is the unmanifest; beyond the unmanifest is the great Self. Beyond the Self there is nothing. That is the end; that is the final goal.'

atha = now, then; svarūpam = real nature, essential nature; paramātmanah = supreme Self; naro = human being; bandhān = bondage; muktaḥ = freed; Kaivalyam = aśnute = attains liberation.

*asti kaścit svayān nityam abhi-pratyaya-lambanāḥ |
avasthā-traya-sākṣi san pañca-kośa-vilakṣanah ||127||*

There is something which always exists by itself as the substratum of one's 'I'-awareness. It is the witness of the three states and is distinct from the five sheaths.

The three states of existence are waking, dreaming, deep sleep. See V. 100, 128, 213, and 219.

Various methods are employed to effect a discrimination between the Self and the not-self, one of which is an analysis of the five sheaths (*kośa*). This analysis will show that the Self persists in all the five sheaths while they vary and undergo change. This analysis consists of seeing that what is grosser and more external and less pervasive is less real than what is subtler and more internal and more pervasive. By this type of analysis, one will arrive at the Self, which is Real, due to it being the subtlest, inmost being.

The *pañcakośa viveka prakarana* is based on the third chapter of the Taitt Up wherein the Self is described as being hidden in the cavity of the five sheaths. These sheaths veil and hide the Self from one's view. By discriminating one should remove the five sheaths and realize the supreme Self.

The grossest sheath is the *annamayakośa*. It is the physical body made of food, being the product of the physical elements. It is born of food and sustained by food. As it comes into being and changes, and goes out of being, it cannot be the Self. This body cannot be the Self for it does not exist before birth or after death. Subtler than the physical body is the *prāṇamayakośa*. It is made of the vital airs and energizes the entire body. This sheath is devoid of consciousness, intelligence, and thus cannot be the Self. Still subtler is the *manomayakośa*. This is the mental sheath. It gives rise to the ideas of 'I' and 'mine'. It raises the idea of possession. Because it has desires and is moved by pleasure and pain and is subject to delusion, it cannot be the Self. The Self has no desires, being Itself the fulfillment of all desires. The Self is changeless and thus this sheath is not the Self. Subtler still is the *vijñānamayakośa*. It reflects pure consciousness and pervades the entire body in the waking state. But in deep sleep it disappears and thus it too is not the Self, for the Self does not change or disappear. Lastly is the *ānandamayakośa*. This is the bliss sheath or sheath of enjoyment. This sheath is also impermanent and temporal for, even though it turns inwards and reflects *ānanda* or *cit*, it is a passive enjoyer which eventually slips into deep sleep or ignorance. It is only a reflection, not the unconditional Self.

These five sheaths are not the Self since they are not permanent. Still, they are experienced and the Self is not. How can that which is not experienced be said to exist? The answer is that the Self is not an object to be experienced but the very experiencer itself. There is nothing apart for the experience to know it. Nor does it need an experiencer to know it. It is self-luminous and requires no other source of illumination. The knower cannot be the known for then it would become the known, *ad infinitum*.

Thus when we dismiss the objective element from the five sheaths, what remains is pure consciousness, pure awareness, Being, *Brahman*. When one says nothing remains after dismissing all objective names and forms, what remains is the consciousness which witnesses the absence of names and forms and that is the Self. The witness is

incapable of being negated. Thus we see that the supreme Self, the innermost element everywhere, subtler than the subtlest, all-pervasive, eternal, unlimited by anything, is infinite, is Existence, Consciousness, Bliss, Infinity. See V. 151, 153, 156, 167–170, 185–187, 189–190, 208–214, and 245.

See KaivUp 1.18, 'In the three states of consciousness whatever appears as the object of enjoyment or the enjoyer or the enjoyment, I am different from them, the witness, pure consciousness, the eternal Śiva' (*sākṣī*) on witnesses. See V. 101, 137, 159, 212, 213, 217, 218, 223, 270, 295, 352, 370, 381, 384, 495, 506, 507, and 552 for references to witness (*sākṣī*).

svayam = by itself; *nityam* = always, eternal; *aham-pratyaya-lambanah* = substratum of the 'I' awareness; *avasthā-traya* = three states of existence; *sākṣī* = witness; *pañca-kośa* = five sheaths; *vilakṣaṇah* = other than, distinct.

yo vijānāti sakalāni jāgrat-svapna-suṣuptiṣu |
buddhi-tadvṛtti-sad-bhāvam abhāvam-ahamityayam ||128||

That which knows everything in the waking, dreaming, and deep sleep states;¹ which knows the presence or absence of the mind² and its actions, That is This.

Advaita Vedānta adopts an enquiry into the three states of experience to reveal the real nature of the Self. By analyzing life as a whole, and not merely the waking state as most philosophical systems are prone to, Advaita reveals a comprehensive approach. An analysis of the waking state shows that the individual self resides in a physical body and employs its instruments to enjoy the objects of the external world. But the Self is not the non-self. The former is conscious while the latter is inert. The analysis of the dream state reveals that the Self does not really act and is unattached. In dreams the Self appears to interact with many things. But upon waking, it is realized that there were no dream objects and no interaction. And an analysis of the deep-sleep state shows that the Self is relationless. Here there are no distinctions whatsoever. There is no knowing subject nor known objects. There is no within and no without, as all empirical distinctions have vanished. Objective consciousness has disappeared though pure consciousness remains. Thus, though the three states exist, they and their contents are not persistent. But underlying them and persisting throughout is the Self. The 'I' that was there in the waking state was also there in the dream and deep-sleep states. The states pass and vary, but the underlying consciousness remains the same.

jāgrat = waking; *svapna* = dreaming; *suṣupti* = deep sleep; *buddhi* = mind, intellect.

yaḥ paśyati svayam̄ sarvam̄ yam̄ na paśyati kiñcana |
yaś cetayati buddhyādi na tad yam̄ cetayatyayam ||129||

That which, in itself, perceives everything but which nothing can perceive; that which illumines the mind and so on, but which itself cannot be illumined, That is the Self.

¹ See MāṇḍUp 6, 'This is knower of all (*eṣa sarvajñah*).'

² See KenaUp 1.6; also BrhUp 3.4.2 and KaiUp 1.17, 'The world which shines in the states of waking, dream, and dreamless sleep, knowing it is the Absolute who I am, one is freed from all bonds.'

Even if the Self escapes objectification, it does not escape certainty. Nothing is more certain than the fact of one's own existence. It is self-evident, immediate and direct. A man may doubt many things; but he can never doubt his own being. This is because the very act of doubting would be an affirmation of one's very own existence. It cannot be proved since it is the basis of all proof and is established prior to all proofs. How can that by which all the means of valid knowledge are established itself be established by the means of valid knowledge?

Sāṅkara was fond of stating that the Self, which is the content of everyone's understanding of the 'I', is the most immediately known entity possible. Perception of the Self is the most immediate, though it is not mediated by the senses. In fact, perception need not always be sense-mediated. The distinguishing character of perception is its immediacy. This immediacy is a oneness of being. Thus, in this manner, knowing is, or becomes, identified with being. An individual knows the Self as the most certain perception of all because one is that Self. And not only is it that the Self of a sentient being is manifested immediately in one's indubitable experience, but even in the perception of an ordinary object the Self is revealed – for the Self is everything.

BrhUp 3.4.2, 'You cannot see the seer of seeing, you cannot hear the hearer of hearing, you cannot think the thinker of thinking, you cannot understand the understander of understanding. That is your Self which is in all things.' Also see MāṇḍUp 1.7; KenaUp 1.3, 1.7; MuṇḍUp 2.2.11; KaUp 2.5.15; ŚvetUp 6.14; BG 15.6.

paśyati = perceives; svayam = in itself; sarvam = all, everything; cetayati buddhyādi = illumines the mind.

yena viśvam idam vyāptam yani na vyāpnoti kiñcana |
ābhā-rūpam idam sarvam yani bhāntam anubhātyayam ||130||

That by which this universe is pervaded, but which nothing pervades; which shining, all this, which is not of the nature of effulgence, shines. That is the Self.

The Puruṣa Sūkta declares, 'A quarter of it are all the creatures; three quarters of it is the divine part in the sky.'

See KaUp 2.2.15, 'Everything shines only after that shining light. His shining illumines all this world.'

viśvam = universe; vyāptam = pervaded; ābhā = shining.

yasya sannidhi-mātrenā dehendriya-mano-dhiyah |
viṣayeṣu svakīyeṣu vartante preritā iva ||131||

That by whose very presence the body, the sense organs, the mind, and the intellect keep to their respective functions like servants obeying their master.

See KenaUp 1.1–2, 'By whom impelled, by whom compelled, does the mind soar forth? That which is the ear of the ear, the mind of the mind, speech of speech, breath of breath, eye of the eye.'

yasya = by whose; sannidhi = presence; deha = body; indriya = sense organs; mano = mind; dhiyah = intellect.

ahamkārādi-dehāntā viṣayāś ca sukh-ādayah |
vedyante ghaṭavat yena nitya-bodha-svariṇīnā ||132||

That because of which everything, from the ego to the body, sense objects, and their pleasures and so on is known as clearly as a pot, is of the nature of eternal knowledge.

See V. 156 for an elucidation of this verse.

See BrhUp 4.3.23, 'Now, he does not see anything here; but although he does not see, he is quite capable of seeing, for it is impossible for the seer to lose his capacity to see, for it is indestructible.'

ahamkārādi = ego; *dehāntā* = body; *viṣayāś* = sense objects; *sukhādayaḥ* = pleasures, etc; *ghaṭa* = pot, jar; *nitya-bodha-svarūpiṇā* = of the nature of eternal knowledge.

*eṣo'ntarātmā purusaḥ purāṇo
nirantarakhanda-sukhānubhūtiḥ |
sadaikarūpah pratibodha-mātro
yenesitā vāg-asavaś caranti ||133||*

This is the innermost Self,¹ the primordial One, whose nature is continuously experienced as an unending indivisible bliss while continuously being reflected² in every mental modification and by whom³ speech and the vital airs perform their function.

purāṇa puruṣa = primordial One, ancient person; *antarātmā* = inner Self; *nirantara* = eternal, unending; *akhaṇḍa* = undivided, whole, indivisible; *sukhānubhūtiḥ* = experience of bliss; *yena* = by whom; *vāg* = speech; *asavaś* = vital airs; *pratibodha* = (either) continuously or in every act of cognition (or) continuously as the object of cognition.

*atraiva sattvātmani dhī-guhāyām
avyākṛtākāśa uru-prakāśaḥ |
ākāśa uccaiḥ ravivat prakāśate
sva-tejasā viśvam idani prakāśayan ||134||*

In this very body itself, in the secret cave⁴ of the intellect, which is by nature pure, in the space⁵ known as the unmanifest, the supremely radiant Self shines like the sun⁶ high in the sky illuminating this entire universe by its innate effulgence.

The Heart within which everything shines gloriously and which is shining everywhere, is the one flashing light, the supreme Heart (*Paratrimsika* 270–71).

Suddenly there was a sudden shift in my perception. I felt as though there was just a 'slight shift' in my consciousness, and yet I went from feeling limited to limitless. It began with tears and an awareness of what seemed to be a thumb-sized cave just to the right of the center of my chest. I could observe this thumb-sized cave and noted that, in fact, it was the center of the universe, the center of everything, it was

¹ See BrhUp 3.4.1, 'This is your Self that is within all things.'

² See KenaUp 2.12 on reflecting.

³ The opening verse of the KenaUp asks 'By whom?'

⁴ Cave of the heart = TaittAran 10.38.1; ŚvetUp 3.11, 3.13, 3.20, 5.8; MairīUp 6.38; BrhUp 4.4.2, 5.3.1; ChāṇUp 3.1.4.3, 8.1.1–3, 8.3.3; TaittUp 1.6.1, 2.1.1, KaUp 1.2.12, 1.3.1, 2.1.7, 2.1.12–13; BSBh 1.3.24–25. Sec V. 191, 219, 257, and 267 on the cave/heart.

⁵ See BS 1.1.22 wherein the meaning of the word space (*ākāśa*) is discussed.

⁶ See BrhUp 3.7.9, 5.5.2, 5.15.1; ChāṇUp 3.18.2–5, 3.19.1–4; 4.17.3–4 on the Self being compared to the sun.

everything and yet, how is it possible, it was there in the center of my chest. This sounds contradictory but it was experiential.

Although linked to the body and my surroundings, I found myself expanded in an indescribable manner. I was an all-encompassing consciousness. Not theory – I was That. There was an immediate and direct contact with an intensely conscious universe and I was that universe. I was no longer John, but That, That immensity which was incredibly blissful, seemingly so because it was full, complete. I was immanent in every single part of it. My body, the ground I was sitting on, everything including the earth, the sky, the entire universe appeared to be distinguishable in this real, interpenetrating, and all-pervasive ocean of consciousness which, to explain the most incredible part of it as best I can seemed to be simultaneously unbounded, stretching out immeasurably in all directions, and yet no bigger than a tiny, thumb-sized cave in the right side of my chest. From this tiny cave, the entire universe, of which my body and its surrounding were a part, poured out and yet, somehow, there was not an iota of separation anywhere. The thought appeared that this heart cave was described by some individuals as an ocean (of consciousness) and that this too was an accurate, perfect description. Still, I liked the image of the heart cave better. How strange! Both descriptions fit perfectly, and yet I preferred one.

Tears were pouring down my face and continued to do so for as long as the experience lasted. There was no emotion and not the least bit of an increased pulse or heart rate as the tears flowed. I just observed them falling down my cheeks as if a faucet had been left open. I was overwhelmed with the silence. The silence was immense, overwhelming, all-pervasive. There were no questions and thus no answers. There was no noise. To say the silence was deafening would not do it justice. It was both humbling and empowering at the same time. There was nothing left to know; nothing separate that was unknown. All was oneself and thus there was silence. It was sweet. So sweet. To say anything, anything at all, seemed stupid. Words could never come close to approximating This. This was full and I was this and I was full. 'That is full and complete; this is full and complete. The full comes out of the full. Taking the full from the full, the full itself remains full and complete'; see also MundUp 2.2.11, 'Brahman alone is all this'; ChānUp 6.2.1, 'It is One alone, without a second'; BrhUp 4.4.19, 'In Brahman there is no diversity whatsoever.'

atraiva = here itself; sattvātmani = nature of purity; dhī = intellect; guhāyām = cave, secret; avyākṛta = unmanifest; ākāśa = space; urupra-kāśah = supremely radiant; uccaiḥ-ravivat = shines like the sun high in the sky; sva-tejasā = self effulgence; viśvamidaṁ = all this universe.

jñātā mano 'ham krti-vikriyāṇām
dehendriya-prāṇakṛta-kriyāṇām |
ayo'gnivat tān anuvartamāno
na ceṣṭate no vikaroti kiñcana ||135||

The Self is the knower of the modifications of the mind and the ego, the activities of the body, the sense organs, and the breath, and although apparently accompanying them like fire¹ in iron, it neither acts nor changes in the least.

¹ See KaUp 2.2.9, 'As fire which is one, entering this world becomes varied in shape according to the object, so also the one Self within all beings becomes varied according to whatever it enters and also exists outside'; also see MaitrīUp 3.3.

The entire universe exists only in Consciousness. All modifications take place only in Consciousness. Take your stand in the Absolute. The world rises and sets in Consciousness. One need not negate the world – merely see it as appearing in Consciousness. Whatever begins and ends is mere appearance. Pictures come and go, appear on the movie screen. The screen does not move. Fire comes and goes in iron. Iron is not hot, in and of itself. See V. 193, 350, and 507 for fire in iron.

MāṇḍUp 6, ‘This is the lord of all, this is the knower of all, this is the inner controller; this is the source of all’.

mano'haṅkṛti = mind and ego; *vikriyāñām* = modifications; *dehendriya-prāṇakṛta* = activities of the body, sense organs, breath; *ayas* = iron, metal; *agnivat* = fire.

*na jāyate no mriyate na vardhate
na kṣiyate no vikaroti nityah |
viliyamāne'pi vapuṣyamuśmin
na līyate kumbha ivāmbaram svayam ||136||*

It is not born; it does not die; it does not grow; it does not decline; it does not change. It is eternal. Even if this body is destroyed it does not cease to exist, just as the space in a pot does not become extinct when the pot is broken.

The central theme of Gauḍapāda’s philosophy is his theory of ‘non-origination’. That is, nothing is ever born and nothing ever dies. This is declared, not because ‘nothing’ is the ultimate truth, but because the great inner Self (Ātman) is the only reality. His logic is that anything that is non-existent in the beginning, that is, which originates, and that is non-existent at the end, that is, which is destroyed, is also non-existent in the middle, that is, completely non-existent. According to Gauḍapāda, the ultimate reality is Ātman-Brahman alone. It is defined as ‘something unseen, beyond empirical practice, impossible to grasp, without any signs, unthinkable, indescribable’. All appearances are illusory, non-real. All empirical distinctions such as subject and object, knower and known, mind and matter, are but seeming appearances due to ignorance. If one sees them, it is like ‘seeing the footprints of birds in the sky’.

See MāṇḍUp 7, ‘...neither inside nor outside nor both; unseen (*adr̥ṣṭam*), can’t be spoken of (*avyavaharyam*), ungraspable (*agrāhyam*), without distinguishable marks (*alakṣanam*), unthinkable (*acintyam*), unnameable (*avyapadeśyam*), peaceful (*sāntam*), non-dual (*advaitam*), auspicious (*śivam*)’.

See KaUp 1.2.18, ‘The knowing Self is never born; nor does it die at any time’. Also see Br̥hUp 4.4.20 (*aja dhruvah*); BG 2.20, ‘The Self is neither born nor does it die.’

na = not; *jāyate* = born; *mriyate* = die; *vardhate* = to increase, grow, prosper, strengthen; *kṣiyate* = decline, wane, decay, wear or waste away, end; *vikaroti* = change, modify; *nityah* = eternal; *kumbha* = pot, jar.

*prakrti-vikṛti-bhinnah śuddhabodhasvabhāvah
sad-asad-idam-aśeṣam bhāsayan nir-viṣeṣah |
vilasati paramātmā jāgrad-ādiśvavasthaśu
aham-aham-iti sākṣat sākṣirūpeṇa buddheḥ ||137||*

The supreme Self, of the nature of pure knowledge, is different from primordial nature and its modifications. It is without qualities and illuminates the real and the non-real, everything with form as well as the formless. It flashes through the waking and other states as their witness and is referred to as the 'I'.¹

The nature of the Self defies any description in terms of the categories known to thought. There is nothing similar to the Absolute, dissimilar to the Absolute, and there is no internal differentiation within the Absolute. See *Pañcadaśī*, 2.20–21. See also BSBh II.1.14.

See KaUp 2.2.8, 'That person who is awake in those that sleep, shaping desire after desire, that, indeed, is the pure. That is the Absolute, that, indeed, is called the immortal. In it all the worlds rest and no one ever goes beyond it.'

See KaivUp 1.18, 'In the three states of consciousness whatever appears as the object of enjoyment or the enjoyer or the enjoyment, I am different from them, the witness, pure consciousness, the eternal Śiva' (*sākṣī*) on witnesses. See V. 101, 127, 159, 212, 213, 217, 218, 223, 270, 295, 352, 370, 381, 384, 495, 506, 507, and 552 for references to witness (*sākṣī*).

prakṛti = primordial nature; *vikṛti* = transformations, modifications; *bhinnah* = different from; *śuddhabodhasvabhāvah* = of the nature of pure knowledge; *sad* = real; *asad* = non-real; *aśeṣam* = everything, with form; *bhāsayan* = illuminates; *nirviśeṣah* = formless, without qualities; *vilasati* = to shine, appear, to gleam, flash; *paramātmā* = supreme Self; *jāgradādi* = waking state; *avasthā* = states of existence; *aham* = 'I'; *sākṣat* = witness.

*niyamitamanasāmūrī tvam svam ātmānam ātma-nayam-ahamiti sākṣād viddhi buddhi-prasādāt |
jani-marana-taraṅgāpāra-saṁsāra-sindhum
pratara bhava kṛtārtho brahma-rūpeṇa saṁsthāḥ ||138||*

By means of a concentrated mind and the grace of a purified intellect, directly realize your self as the Self. Identify with the Self and by this means cross the boundless ocean of worldly existence with its waves of birth and death. Becoming established in the Absolute, you become one who has accomplished everything.

See KaUp 2.1.11, 'By mind alone is this to be obtained.'

See V. 3, 29, 42, 50, 149, 477, 489, 518, and 519 for references to grace.
See V. 11, 150, 177–78, 183, 276–77, 315, 336, 361–63, 367, 370–71, 384, and 408 for purification of the mind.

niyamitamanasāmūrī = by means of a concentrated mind; *buddhi* = intellect; *prasādat* = grace, clear, pure; *jani-marana* = birth and death; *taraṅga* = waves; *apāra* = shoreless; *saṁsāra-sindhum* = ocean of worldly existence; *pratara* = cross completely; *brahma-rūpeṇa* = the Absolute; *saṁsthāḥ* = established.

*atrānātmanyahamiti matir bandha eṣo'sya puruṣah
prāpto'nānāt janana-marana-kleṣa-saṁpāta-hetuḥ |
yenaivāyam vapur idam asat satyam ity ātma-buddhyā
puṣyat�ukṣatyavati viṣayaś tantubhiḥ kośakrdvat ||139||*

¹ See BrhUp 1.4.1, 'He first said, "I am". Therefore arose the name of "I".'

Solely believing that the not-self is the Self is the cause of an individual's bondage. This belief arises from ignorance. It is the cause of being completely engulfed by birth, death, the afflictions and so on. It is because of this that one thinks the unreal body is real and, identifying with it, one nourishes, bathes, and protects it by the sense objects, thereby becoming bound like the silkworm by its own woven cocoon.

The word *koṣa* (sheath) is also used for the cocoon of a silkworm (see Yajña 3.147). It is also used in Vedānta as a term for the three sheaths which make up the various covers of the body.

See MundUp 1.2.8, 'Abiding in the midst of ignorance, wise in their own esteem, thinking themselves to be learned, fools, afflicted with troubles, go about like the blind people led by one who is himself blind.' See also KaUp 1.2.5; MaitUp 7.9.

bandha = bondage; *pūṁsaḥ* = human being; *janana-marana* = birth and death; *kleśa* = afflictions, defilements, passions; *sāmpāta* = engulfed, immersed, collision, encounter, confluence; *hetuh* = reason, cause; *yenaiva* = by which alone; *vapur* = body; *asat* = unreal; *satyam* = real; *puṣya* = nourish; *ukṣa* = bathes; *tyavati* = protect; *viṣaya* = sense objects; *koṣa* = sheath, cocoon.

*atasmiñ tad-buddhiḥ prabhavati vimūḍhasya tamasā
vivekābhāvād-vai sphurati bhujage raju-dhiṣaṇā |
tato'nartha-vrāto nipatati samādātūr adhikāḥ
tato yo'sadrāhah sa hi bhavati bandhah śṛṇu sakhe ||140||*

Being confused by ignorance, a person mistakes a thing for what it is not. It is this absence of discrimination which causes one to mistake a snake for a rope. Then, great danger befalls one subject to it. Hence, listen my friend. Taking unreal things to be real is definitely what constitutes bondage.

Superimposition (*adhyāsa*) is defined by Śaṅkara in his BSbh Preamble (*Adhyāsa Bhāṣya*) as 'cognizing something as something else' (*atasmin tadbuddhiḥ*). It is wrong knowledge and is pervasive in everything one knows and in everything one does. As long as one's perspective is empirical, one is a victim of superimposition at every level. For instance, epistemology presupposes a subject who knows, the object which is known, and the resulting knowledge. The justification and elucidation of this triple form (*tripuṭī*) is accounted for by a superimposition of ignorance. According to the metaphysics of Advaita, the Absolute is one and non-dual. Thus arises the apparent problem of the One and the many. What is the relationship between the One and the many, between the Absolute and the relative? The Advaitin must account for the seeming plurality of the universe if the Reality is One and non-dual. An explanation is also called for in regard to the distinction which the Advaitin makes between the Reality with form (*saguṇa*) and the formless Reality (*nirguṇa*). The seeming difference between the individual self and the Absolute needs to be explained. The place of God (*Īśvara*), as well as the creation of the world, must be accounted for. Superimposition is responsible for all these. Lastly, the entire practical teachings of Advaita presuppose the concept of superimposition. The bondage of the individual, as well as its liberation, all disciplines prescribed for attaining release, ethics, esthetics, and values all have meaning only within the context of superimposition.

See V. 39, 181, 269, 271, 279–86, 307, 393, 407, and 462 on superimposition.

See V. 12, 63, 112, 199, 237, 248, 303, 388, 405, 407, and 550 for references to a snake.

atasmiñ tad-buddhiḥ = recognizing something as something else; vimūḍhasya = perplexed, bewildered, confused; vivekābhāvād = absence of discrimination; bhujage = snake; raju-dhiṣānā = thinking it is a rope; anartha = misfortune; vrāto = multitude, swarm, troop, flock; nipatati = settles down, descends upon; sa hi bhavati bandhaḥ = becomes bondage.

*akhaṇḍa-nityādvaya-bodha-śaktyā
sphurantam ātmānam ananta-vaibhavam |
samāvṛṇotyāvṛti-śaktir-eṣā
tamomayī rāhur ivārka-bimbam ||141||*

Just as Rahu¹ conceals the sun, the veiling power, whose nature is ignorance, conceals the Self, whose infinite glory, which is eternal, indivisible, and non-dual,² luminously manifests itself by the power of knowledge.

The Self is never under the veil of bondage, imposed by ignorance. The Self is pure by nature, enlightened and liberated from the very beginning.

akhaṇḍa = indivisible; nitya = eternal; advaya = non-dual; bodha = knowledge; śaktyā = power; sphurantam = shining, luminously manifests; ananta = infinite; vaibhavam = might, power, grandeur, magnificence, glory; rāhur = Rāhu.

*tiro-bhūte svātmanyamalatara-tejovati pumān
anātmānaṁ mohād aham iti śarīraṇ kalayati |
tataḥ kāma-krodha-prabhṛtibhir amūri bandhana-guṇaiḥ
param vikṣepākhyā* rajasa uru-śaktir vyathayati ||142||*

When one's own Self of supreme effulgence³ is concealed, that person, due to delusion, considers the body to be their Self. Then, by the binding qualities of desire, anger, and so on, which are of the nature of the powerful active-attribute⁴ which causes wrong projection, one is afflicted by untold misery.

If a person thinks they are their body and they desire something and that desire is thwarted, then anger arises. This is well known.

See BG 16.21, 'Triple is this gate of hell, destructive of the Self, lust, anger, and greed, therefore one should abandon these three' (*kāmaḥ, krodhaḥ, lobhaḥ*).

tirobhūte = concealment; concealing power, to set aside, vanish, hide, to cause to disappear; svātmani = one's own nature; tejas = luminous, effulgence; pumān = human being, the individual; anātmānaṁ = not-self; mohād = delusion; śarīraṇ = body; kāma = desire, lust, passion; krodha = anger; bandhana-guṇaiḥ = binding qualities; param = untold, great, supreme; vikṣepākhyā = wrong, incorrect projection; rajasa = active-attribute; vyathayati = greatly disturbed, tormented, agitated, unhappy.

¹ Rāhu, in Indian mythology, is conceived of as a demon who periodically conceals the sun by swallowing it. The reference is to a solar eclipse. See ChāṇUp 8.13.1, 'like the moon from Rāhu's jaws'.

² See ChanUp 6.2.1 (*ekam evādvitīyam*) and BG 13.12.

³ See V. 115–17, 141, 146, 344, 345, and 348 on veiling power.

⁴ See MuṇḍUp 2.2.10, 'light of lights' (*jyotiṣāṁ jyotiḥ*); also KaUp 2.3.1.

⁵ See KaivUp 1.12, 'The same self veiled by māyā attains a body and performs all work.'

*mahā-moha-grāha-grasana-galitātmāyagamano
dhiyo nānāvasthās svayam abhinayan tad-guṇatayā |
apāre saṁsāre viṣaya-viṣa-pūre jalānidhau
nimajjyonmājjyāyāni bhramati kumatīḥ kutsita-gatīḥ ||143||*

An individual of deluded mind, in the grip of the crocodile of delusion, is thereby prevented from knowing the real nature of the Self. Such a one superimposes the various transformations of the mind upon the Self and, flounders up and down in the boundless ocean of worldly existence which is full of the poison of sense objects, with a mind unable to move towards realization.

See KaUp 2.1.1, 'The Self is not to be sought through the senses'. KaUp 2.1.2, 'The small-minded go after outward pleasures. They walk into the snare of widespread death.'

mahāmoha = great delusion; grāha = grip, imprisoned, captured; grasana = to seize with the mouth, devour, swallow; galitam = lost; nānāvasthās = transformations of various kinds; tad-guṇatayā = being based on it, arising from it; apāre = endless, shoreless; viṣa = poison; kumatīḥ = one whose mind does not move towards realization.

*bhānu-prabhāsañjanitābhra-paṅktih
bhānuṇi tirodhāya yathā vijṛmbhate |
ātmoditābhāṅkṛtir ātma-tattvanī
tathā tirodhāya vijṛmbhate svayam ||144||*

As a layer of clouds which have been produced by the rays of the sun conceal the sun and appear themselves, so egoism, which arises from the Self, conceals the Self and expands itself.

The sun knows nothing of darkness. From the perspective of the sun, there is no rising, no setting, no darkness whatsoever. It is only from the perspective of the Earth that terms like rising, setting, darkness, the removal of darkness, and so on make any sense.

See KaUp 2.2.11, 'Just as the sun is not defiled by the external faults seen by the eye.'

bhānu = of the sun; prabhā = by the rays, effulgent; sañjanit = produced; ābhra = cloud; paṅktih = a row or set, layer; tirodhāya = cover, conceal, hide; vijṛmbhate = expands, spreads out, blossoms, arises, appears.

*kabalita-dinanāthe durdine sāndra-meghaiḥ
vyathayati himajhañjhā-vāyur-ugro yathaitān |
avirata-tamasātmānyāvṛte mūḍha-buddhim
kṣapayati bahu-duḥkhais tīvra-vikṣepa-śaktih ||145||*

Just as a person suffers incalculable hardships¹ on a rainy day when the sun is completely hidden behind dense clouds, accompanied by strong cold winds, so, too, the foolish person when the Self is concealed, is subject to manifold suffering from the projecting power, which is the cause of countless griefs.

¹ The root 'vyatha' has a secondary meaning, 'to wander', and this is implied here.

Ignorance is that force which presents the unreal as real and that which is temporary and short-lived as eternal and everlasting. It is described as the beginningless cause which brings about the illusion of the world; an indescribable power of the Absolute (*Brahman*), which is neither real nor totally unreal. It is declared to have two powers – an ability to conceal and an ability to project (*āvaraṇa* and *vikṣepa*); it is indefinable (*anirvacanīya*); it is of the nature of a positive existence (*bhāvarūpa*).

kabalita = clouds which obscure the sun; *dinanāthe* = the sun; *durdine* = rainy or cloudy day, bad weather; *sāndra-meghaiḥ* = heavy clouds; *himajhañjhā-vāyur* = cold winds; *ugro* = violent, strong, mighty, terrible, fierce; *mūḍha-buddhiṁ* = foolish-minded one; *kṣapayati bahu-dhuḥ* = many difficulties; *duḥkhais* = suffering, grief; *tīvra* = intense, countless; *vikṣepa-śaktiḥ* = projecting power.

*ctābhyaṁ eva śaktibhyāṁ bandha punisah samāgataḥ |
yābhyaṁ vimohito dehan matvātmānam bhrānatayayam ||146||*

A person's bondage proceeds solely from these two powers. Deluded by them, a person mistakes the body for the Self and wanders about.

The two powers are *āvaraṇa* and *vikṣepa saktis*. See V. 115–17, 141, 344, 345, and 348 on veiling power.

etābhyaṁ-eva = by these two only; *śaktibhyāṁ* = powers; *bandha* = bondage; *pumisah* = human being; *samāgataḥ* = proceeds; *vimohito* = eluded, confused, bewitched, beguiled.

*bījāṁ saṁśṛti-bhūmijasya tu tamo dehātma-dhīr-ankurah
rāgaḥ pallavam ambu karma tu vapuh skandho'savaḥ śākhikāḥ |
agrāṇīndriya-saṁhatis ca viśayāḥ puṣpāni duḥkhāni phalaṁ
nānā-karma-saṁudbhavāni bahuvidhāni bhoktā'tra jīvah khagah ||147||*

Ignorance is the seed for the tree¹ of worldly existence; mistaking the body for the Self is its sprout; desires are its tender blossoms; actions are its water; the body is its trunk; the vital airs are its branches; sense object contact are its tendrils; sense objects are its flowers; miseries born of actions are its fruits; the experiencer is the individual, the bird² who eats the fruit.

The wheel of birth and death is being compared to a tree. Its seed is ignorance, its blossoms are desires. Recall earlier the world being compared to a forest.

bījāṁ = seed; *saṁśṛti-bhūmijasya* = tree of worldly existence; *ankurah* = sprout, shoot; *rāgaḥ* = desire, passion, lust; *pallavam* = shoot, sprout, twig, bud, blossom; *ambu* = water; *agrāṇī* = tendrils; *puṣpāni* = flowers; *duḥkhāni* = misery, suffering; *phalaṁ* = fruits, results; *bhokta* = experiencer; *jīvah* = individual; *khagah* = bird.

¹ BrhUp 3.9.28, 'An individual is like a mighty tree . . . hairs = leaves, skin = bark, blood from skin flows as sap from bark, and so on.'

² See MundUp 3.1.1, 'Two birds, companions always unite, cling to the selfsame tree. Of these two, the one eats the sweet fruit and the other looks on without eating'; RV 1.164.20; ŚvetUp 4.6; KaUp 1.3.1.

*ajñānamūlo'yam anātma-bandho
naisargiko'nādir ananta īritab I
janmāpyaya-vyādhi-jarādi-duḥkha-
pravāha-tāpam janayatyamuṣya ||148||*

Ignorance is the source of this bondage of the not-self. It is natural to everyone and is said to be without beginning and without end. It engenders for the individual a succession of sufferings such as birth, death, disease, old age, and so on.

Ignorance is always there. Upon birth, one finds ignorance present. There has never been a time when it hasn't been there. It is said to be without beginning and infinite or endless (unless it is destroyed by knowledge). It is endless until and unless wisdom destroys it.

*ajñānamūlo = ignorance is the source or root; anātma-bandho = bondage to the not-self; naisarga = natural; anādi = beginningless, eternal; ananta = infinite, without end; īritab = is said, is understood; janmāpyaya = birth and death; vyādhi = sickness, disease; jarādi = old age; duḥkha = suffering; pravāha = unbroken series, succession, continuous flow; tāpam = causes trouble or pain, engenders (instead of *tāpam*, there is another possible reading given: pātaṁ = to fall down, descend).*

*nāstrair na śastrair anilena vahninā
chettum na śakyo na ca karma-kotiḥbhiḥ I
viveka-vijñāna-mahāśinā vinā
dhātub prasādena śiteṇa mañjunā ||149||*

Not by missiles, nor weapons, nor wind, nor fire, nor even by millions of prescribed actions can this bondage be destroyed; by nothing except the great, sharp, beautiful sword of wisdom which comes from discrimination given by the grace of the supreme Lord.

See MuṇḍUp 3.1.6, 'Truth alone conquers, not untruth'. See also KaUp 1.2.23; MuṇḍUp 3.2.3.

See Br̥hUp 1.4.16, 'Even if one performs a great and holy work, but without knowing this, that work of his is exhausted in the end.' Also MuṇḍUp 1.2.8; IśaUp 10, 13.

See KaUp 1.2.23, 'He is to be obtained only by the one whom the (Self) chooses.'

See KaUp 1.3.14, 'Sharp as the edge of a razor and hard to cross.'

See V. 3, 29, 42, 50, 138, 477, 489, 518, and 519 for references to grace.

āstrair = missiles; śastrair = weapons, arrows; nilena = wind; vahninā = fire; chettum na śakyo = cannot be cut off; karma-kotiḥbhiḥ = millions of actions; viveka = discrimination; vijñāna-mahāśinā = great sword of knowledge or wisdom; vinā = without it; prasādena = grace; mañjunā = wonderful, beautiful.

*śruti-pramāṇaika-mateḥ svadharma-
niṣṭhā tayaivātmā-viśuddhbir-asya I
viśuddha-buddheḥ paramātmā-vedanāni
tenaiva saṃśāra-saṃūla-nāśah ||150||*

The realization of the supreme Self is possible only for those whose minds have been supremely purified by being firmly established in the observance of one's duty with a firm knowledge that the scriptures are the sole source for determining it. By this alone, worldly existence, with its root, is destroyed.

In order to realize the Self, action (*karma*) is absolutely necessary to purify the mind (*buddhi*), so that one will be qualified/fit. The Self, which has been obscured by the not-self, shines clearly when they are destroyed. In verse 149, action has been declared to be inadequate and unnecessary for destroying the not-self. This verse shows when and why it is necessary to purify the intellect.

Why does discrimination work? Because the mind has a tendency to focus on the gross only and not the subtle. But enquiring, one becomes aware of the mind and its tendencies. It becomes *sattvic* (pure/lucid), dissolving dullness and quieting the restlessness of the mind. It gently but steadily changes the mind's very substance. It is a shift from darkness to light.

Svadharma or one's own duties are those actions which pertain to an individual's own caste and stage of life. They should be observed, selflessly, without expecting any reward for such.

See V. 11, 138, 177–78, 183, 276–77, 315, 336, 361–63, 367, 370–71, 384, and 408 for purification of the mind.

See BG 16.24, 'Therefore, let the scriptures be your authority in deciding what ought to be done and what ought not to be done.'

śruti = primary scripture; pramāṇaika-mateḥ = sole valid means of knowledge; svadharma-niṣṭhā = firmly established in one's own duties; viśuddha-buddheḥ = purified intellect; samsāra = worldly existence; sa-mūla = with its root; nāśaḥ = destroyed.

kośair-annamayādyaiḥ pañcabhir-ātmā na sariṇvṛto bhāti |
nija-śakti-samutpannaiḥ śaivāla-paṭalair-ivāmbu vāpiṣṭham ||151||

The Self does not shine brightly when covered by the food and other sheaths which arise by its own power like the water in a well covered by a collection of moss.

It is the power of the sun which enables darkness to arise. Likewise, it is the power of the Self which enables the not-self to seemingly obscure the Self. Obviously, from the point of view of the sun, there is no such thing as darkness. From the point of view of the Self, there is no not-self. Still, like the water in a well being obscured by the moss which covers it, the Self cannot be perceived due to the sheaths which are superimposed on the Self.

See BrhUp 5.15.1, 'The face of truth is covered by a golden disc.'

See TaitUp 2.2.1 on the food sheath. See V. 153, 156, 167–70, 185–87, 189–90, 208–14, and 245 for references to the sheaths.

See V. 138, 150, 183, 276, 315, 336, and 361–63 for purification of the mind.

kośair = sheaths, coverings; annamayādyaiḥ = food sheath; nija-śakti-samutpannaiḥ = rise of its own power; śaivāla = moss; algae; paṭalair = cover, screen, veil; ambu = water; vāpiṣṭham = pond.

tac-chaivālāpanaye samyak salilāni pratīyate śuddham |
trṣṇā-santāpa-haram syaḥ saukhya-pradaṇ param purisah ||152||

When the moss is removed, one can see the pure water completely and it removes the pain of thirst and immediately fills individuals with great joy.

Note that the water is already and always present. All that needs to be done is to remove that which hides it. Nothing new need be obtained.

śaivāla = moss; salilāṁ = water; śuddham = pure; trṣṇā = thirst; santāpa = pain; harāṁ = removed, destroyed; saukhya = joy, happiness; param = great, highest; purṇah = individual, human being.

pañcānām-api kośānām apavāde vibhātyayam śuddhaḥ |
nityānandaika-rasāḥ pratyag-rūpāḥ paraḥ svayam-jyotiḥ ||153||

When the five sheaths have been negated, this Self, which is pure, the nectar of eternal bliss, indwelling, supreme, and self-effulgent,¹ supremely shines.

An analysis of the five sheaths which cover the Self will reveal that the Self persists in all the five sheaths while they vary and undergo change. This analysis consists of revealing that what is grosser, more external and less pervasive is less real than what is subtler, more internal and more pervasive. Thereby the Self will be revealed as the subtlest, innermost being and therefore the most real. From the physical body, which is the grossest sheath, to the subtlest sheath of enjoyment will be found impermanence and objectification. But the knower of all these is the subtlest, most pervasive of all. The knower cannot be known for then it would become the known *ad infinitum*. The Self is self-luminous and requires no other source of illumination. It is not an object to be experienced. Thus, when the objective element is removed from the five sheaths, what remains is Pure Consciousness, awareness, the Ātman. Even to say that nothing remains after dismissing all objective names and forms, requires a consciousness which witnesses the absence of names and forms. The subtlest of all is this witnessing consciousness which is incapable of being negated.

pañcānām = five; api = (indicates the five sheaths should be set aside entirely); kośānām = sheaths, coverings; apavāde = refuted, denied; vibhāti = supremely shines; nityānanda = eternal bliss; rasāḥ = essence, nectar; pratyag-rūpāḥ = indwelling, inside everything; paraḥ = supreme; svayam-jyotiḥ = self-luminous.

ātmānātma-vivekah kartavyo bandha-muktaye viduṣāḥ |
tenaivānandī bhavati svāmī vijñāya sac-cid-ānandam ||154||

Therefore, to be free of bondage, the wise should make an effort to discriminate between the Self and the not-self. By having understood that which is of the nature of Existence, Consciousness, Bliss, one becomes blissful.

The Self is here described as being of the nature of Existence, Consciousness, Bliss. *Satyam jñānam anantam brahma* conveys only identity. Usually *satyam jñānam anantam brahma* is interpreted in a secondary sense because the Absolute is considered to be beyond all determinations and attributes. Thus *satyam* is used to indicate that the Absolute is not unreal; *jñānam* is used to indicate that the Absolute is not unconscious; and *anantam* is used to indicate that it is not finite. But it can be maintained that anyone who understands the *mahāvākyas* will immediately know that *Brahman*, *satyam*, *jñānam*, and *anantam* all refer to the same content. *Brahman* is *satyam* and *jñānam* is *anantam*, etc. The text produces the knowledge asked for, viz., 'What is *Brahman*?'

¹ See US 1.11.11; MuṇḍUp 2.2.10-11. Also see V. 100, 191, 213, 221, 240, 508, and 536 on self-luminous.

Vimuktātman, in his *Iṣṭa Siddhi*, subtly shows how ‘*satyam*, *jñānam*, and *anantam* can be interpreted in a primary and direct sense’ (*Iṣṭasiddhi* pp. 26–32). The terms are not synonymous and thus there is no repetition. But being non-synonymous, the terms don’t indicate diverse attributes either. These non-synonymous terms have an impartite sense. The Absolute alone is, and *satyam*, *jñānam*, and *anantam* are expressions of the same Absolute. They do not express attributes or aspects of the Absolute. They are the Absolute. They do not express attributes or aspects of the Absolute. They are the Absolute. *Sat* is *Brahman*. *Cit* is *Brahman*. *Ānanda* is *Brahman*. *Anantam* is *Brahman*. And *Brahman* is only one, without a second.

See KaUp 1.2.2, ‘The wise, pondering over them (both the good and the pleasant), discriminates.’

ātmānātma-vivekah = discrimination between the Self and the not-self; kartavyo = acquired with effort; bandha-muktaye = freedom from bondage; viduṣā = the wise; sac = Existence, Truth, Real; cid = consciousness; ānandam = Bliss.

*muñjād-iśikām-iva dṛṣya-vargāt
pratyāñcam-ātmānam asaṅgam akriyam |
vivicya tatra pravilāpya sarvam
tadātmanā tiṣṭhati yassa muktaḥ ||155||*

That person is liberated who separates the Self, which is unattached¹ and actionless,² from all perceived sense objects, as one separates the tender core of the *muñjā* grass³ from its covering, and who then remains firmly established in the Self.

muñjād = a type of grass; *iśikām* = a delicate reed inside this grass; *pratyāñcam* = not in the outgoing way; facing otherwise than outgoing; *asaṅgam* = unattached; *akriyam* = actionless; *vivicya* = separating, eliminating.

*deho'yam anna-bhavano'nnamayas tu kośo
hyannena jīvati vinaśyati tad-vihinah |
tvak-carma-māṁsa-rudhirāsthī-purīsarāśir
nāyam svayam bhavitum arhati nitya-śuddhaḥ ||156||*

The sheath of the gross body is food. It originated from food, is sustained by food, and perishes without food.⁴ It is a composite of skin, flesh, blood, and excreta.⁵ Never can it be the self-existent, eternally pure Self.⁶

¹ See BrhUp 3.9.26, ‘It is unattached’ (*asaṅgah*). Also BrhUp 4.4.22.

² See ŚvetUp 6.19, ‘actionless’ (*niṣkriyam*).

³ See KaUp 2.3.17 (the Self), ‘one should draw out with firmness, from the body, as the wind from the *muñjā* grass.’

⁴ See TaittUp 2.2.1, ‘From food, verily, are produced whatsoever creatures dwell on the earth. Moreover, by food alone they live and then also into it they pass at the end.’

⁵ See MaitrīUp 3.4, ‘It is built up with bones, smeared over with flesh, covered with skin, filled with faeces, urine, bile, phlegm, marrow, fat.’

⁶ See KaUp 1.2.18, ‘unborn, eternal’ (*ajo nityah*); IṣaUp 8 ‘pure, untouched by anything inauspicious.’

anna-bhavano = that which originated from food; tvak = skin; carma = skin; māṁsa = flesh; rudhira = blood; puriṣa = excrement.

pūrvam janer-api mrter atha nāyam-asti
jāta-kṣaṇah-kṣana-guno'niyata-svabhāvah |
naiko jaṭaśca ghatavat paridrśyamānah
svātmā katham bhavati bhāva-vikāra-vettā ||157||

In both cases, it does not exist before its birth or after its death. Every moment it is subject to origination and destruction and its qualities are fleeting. Its nature is impermanent. It is diverse. It is inert and is seen like a pot. How can it itself be the knower of its own changes?

That which is seen cannot be totally unreal and that which changes and ultimately disappears cannot be called real. It cannot be called both real and unreal, for that is a contradiction. Thus, it is called indescribable (*anirvacanīya*) See V. 110–11.

See MaṇḍUp, ‘That which is not in the beginning and at the end, is non-existent also in the present.’

pūrvam janer = before birth; api = in both cases; mrter atha = after death; jāta-kṣaṇah = origination and destruction; niyata-sva-bhāvah = its nature is impermanent; jaṭa = inert; ghaṭa = pot.

pāni-pādādimān deho nātmā vyarige'pi jīvanāt |
tat-tacchakter anāśāc ca na niyamyo niyāmakah ||158||

The body, consisting of hands, feet, and so on, cannot be the Self because one lives even without these limbs and it continues to function. The controlled cannot be the controller.

See KaUp 2.2.4–5, ‘When the embodied self that dwells within the body slips off and is released from the body, what is there that remains? This, verily is that. Not by the outbreak or inbreath does any mortal whatever live, but by another do they live on which these both depend.’

There are five inferences which may be put forth to demonstrate that the Self is not the physical body. The body is the not-self because it is a product of food (*annakāryatvāt*). Whatever is produced must also decay, and thus the body cannot be the Self. Again, the body is the not-self because it is of the nature of food (*āgantugatvāt*). Before food is eaten and after it is rejected by the body, food is known to be other than the self. Thus, even in its in-between state, food should be recognized as being other than the self. Even as a garland or sandal paste is something which is different from oneself, so too is the body other than the Self. Again, the body is the not-self because upon death it ceases to be (*apāyitvāt*). So long as one dwells in one's body, one feels that one is the body. But once your body becomes a corpse and the dogs begin to fight over its remains, the body becomes an object of contempt. That which eventually dies, ceases to be, has an end. Thus, the body must be other than the Self. Again, the body is the not-self because it is seen (*dṛsyatvāt*). Like a jar, the body is an object of perception. What is seen is different from the seer who sees it. Therefore, the body must be other than the Self. Again, the body is the not-self because it does not persist (*anavayāt*). This is a variation of the third inference. The body is perceived as an external object, like a pot, and its perceived continuity is broken (like dream-bodies which come and go).

pāṇi-pādādimān = hands, feet, and so on; vyaṅge'pi jīvanāt = even if one is without these, one lives; niyāma = to control, to govern, rule.

deha-tad-dharma tat-karma tad-avasthādi sākṣināḥ |
sata eva svataḥ siddhamān tad-vailakṣaṇyam ātmānaḥ ||159||

The Self is different from, and the witness of, the body, its qualities, its activities, and its states of being and so on. Being self-established, the Self is other than all these.

The body is continually changing. A person says, 'This is my ear, my nose, my body.' That which belongs to oneself is not oneself – it is one's possession. Similarly for such states as childhood, the teen years, sickness, old age, death, and so on.

See KaivUp 1.18 on witness. See V. 101, 127, 137, 159, 212, 213, 217, 218, 223, 270, 295, 352, 370, 381, 384, 495, 506, 507, and 552 for references to witness (sākṣī).

deha = body; dharma = qualities; karma = actions; avasthādi = states of existence and so on; sākṣināḥ = of the witness; svataḥ siddhamān = self-established.

śalya-rāśih māṁsa-lipto mala-pūrṇo'ti-kaśmalah |
kathām bhaved ayam vettā svayam-etud-vilakṣaṇah ||160||

How can the body, consisting of bones, covered with flesh, full of defects, and extremely impure, be the Self, the knower, who is always other than them?

śalya = bones; māṁsa = flesh; mala-pūrṇo = full of defects; kaśmalah = extremely impure; kathām = how; vilakṣaṇah = other than.

tvarī-māṁsa-medo'sthi-puriṣa-rāśau
aham-matīm mūḍha-janāḥ karoti |
vilakṣaṇām vetti vicāra-śilo
nija-svariṇīparamāṁśa-bhūtam ||161||

A foolish person identifies with their skin, flesh, fat, bones, and excreta.¹ A person of discrimination, however, knows their true nature to be the supreme reality and other than the body.

See V. 74, 89, 94, 156, and 163 on the constituents of the body.

mūḍha-janāḥ = a fool who does not enquire; paramāṁśa = absolute, supreme reality.

deho'ham ityeva jaṭasya buddhiḥ
dehe ca jīve viduṣas-tvahāmī-dhiḥ |
viveka-vijñānavato mahātmano
brahmāham ityeva matīḥ sadātmani ||162||

A fool thinks, 'I am the body'. An intelligent one knows of the 'I' in the body and the individual. However, the Great One, a person who has knowledge born of discrimination, always experiences 'I am the Absolute'.

¹ See MaitriUp 3.4, 'It is built up with bones, smeared over with flesh, covered with skin, filled with faeces, urine, bile, phlegm, marrow, fat.'

The ChāṇUp 3.14.1 declares, 'All this is the Absolute' (*sarvam khalvidam brahma*). This is the great knowledge of Vedānta which boldly declares the identity of the individual and the Absolute (*mahāvākyā*, the Great Sayings of the *Upanisads*. Traditionally they are four in number: *prajñānam brahma* which occurs in the *Aitareya Upaniṣad* of the *Rg Veda*; *ayam ātma brahma* which occurs in the *Māndūkya Upaniṣad* of the *Atharva Veda*; *tat tvam asi* which occurs in the *Chāndogya Upaniṣad* of the *Sāma Veda*; and *aham brahmāsmi* which occurs in the *Bṛhadāraṇyaka Upaniṣad* of the *Yajur Veda*).

See Br̥hUp 1.4.1, 'This is I' (*aham ayam ity*) and Br̥hUp 1.4.5, 'I indeed am this creation for I produced all this'.

See V. 4, 5, 77, 163, 220, and 549 for fools (*mūḍha*). Also see MuṇḍUp 1.2.8; KaUp 1.2.5; MaitrīUp 7.9; BG 17.5–6.

deho'ham = I am the body; *viveka-vijñāna* = knowledge born of discrimination; *mahātmano* = Great One; *brahmāham* = I am the Absolute.

*atrātma-buddhim tyaja mūḍha-buddhe
tvān-māṁsa-medo'sthi-puriṣa-rāśau |
sarvātmani brahmaṇi nirvikalpe
kuruṣva śāntim paramām bhajasva ||163||*

You with the foolish intellect! Cease to identify yourself with this body comprised of skin, flesh, fat, bones, and excreta.¹ Instead, identify with the Absolute, the one Self of all, which is not subject to change, and enjoy supreme peace.²

See V. 4, 5, 77, 162, 220, and 549 for fools (*mūḍha*). Also see MuṇḍUp 1.2.8; KaUp 1.2.5; MaitrīUp 7.9; BG 17.5–6.

mūḍha-buddhe = you with the foolish intellect; *sarvātmani* = Self of all; *brahmaṇi* = the Absolute; *nirvikalpe* = impartite, without changes; *śāntim paramām* = supreme peace; *bhajasva* = enjoy.

*dehendriyādāvasati bhr̥amoditām
vidvān-ahaṁtām na jahāti yāvat |
tāvan na tasyāsti vimukti-vārtā
apya stuveṣa vedānta-nayānta-darśi ||164||*

So long as the scholar does not give up his erroneous identification with the body, sense organs, and so on, which are not real, there can be no talk of his liberation, even if he is supremely proficient in Vedānta philosophy.

There will never be liberation merely from book knowledge. Śankara's famous *Bhaja Govindam* declares, 'Worship Govinda O ignorant fool. When the time to die is near, memorizing grammatical verses will not protect you.'

See V. 119, 220–21, 289, and 386 on *pratibimbavāda*.

¹ See MaitrīUp 3.4, 'It is built up with bones, smeared over with flesh, covered with skin, filled with faeces, urine, bile, phlegm, marrow, fat.'

² See BG, 'Attains to the peace abiding in Me (Krṣṇa) which culminates in liberation.'

dehendriyādāvasati bhramoditāṁ = erroneous identification with the body, senses and so on; vidvān = scholar; vedānta = Vedānta; nayānta = end of or goal of the scripture; darśī = to have sight of, to understand.

*chāyā-śarīre pratibimba-gātre
yat svapna-dehe hr̥di kalpitāṅge |
yatbhātma-buddhiḥ tava nāsti kācīt
jīvac-charīre ca tathāiva māstu ||165||*

Just as you do not identify yourself with your body's shadow, or your reflection, or your dream body, or when you imagine it in your heart, so too, do not identify yourself with your living body.

Why does one think that the bodies they identify with are real? They come and go. It is an imaginary world. It is personal, intimately one's own and no one can enter it. Such a person is truly alone and truly deluded. No wonder there is pain and loneliness.

See KaUp 3.1, 'Knows of the Absolute, men with five fires, and with the three fire-altars of Naciketas, they call these two "Shadow" and "Light", the two who have entered – the one into the cave of the heart, the other into the highest region beyond, both drinking the truth in the world of rites rightly performed.'

See V. 414, 431, and 505 on shadow.

chāyā = shadow; pratibimba = reflection; svapna-dehe = dream body; kal-pita = imagination; hr̥di = heart.

*dehātmadhīr-eva nṛnāmī-asaddhīyāni
janmādi-duḥkha-prabhavasya bijam |
yatas-tatus-tvanī jabi tāmī prayatnāt
tyakte tu citte na punar bhavāśā ||166||*

For those whose mind rests on the unreal, the belief that the body alone is the Self is the seed which produces the series of sorrows from birth and so on.¹ Therefore, with great effort, destroy this notion. Once the mind is detached, there is no possibility of being born again.

See BSBh, 'He who has in the Self the same idea which he ordinarily, firmly holds that the body is the Self and which cuts at the root of this false identification, such a person is liberated even if he still lives in the world.'

dehātmadhīr = belief that the body is the Self; eva = alone; asaddhīyāmī = one whose mind rests on the unreal; janmādi = birth and so on; duḥkha = sorrow, grief; bijam = seed; jahi = destroy, give up; punar bhavāśā = born again.

*karmendriyaiḥ pañcabhir-añcito'yaṁ
prāṇo bhavet prāṇa-mayas-tu kośaḥ |
yenātmavān annamayo'nupūrṇaḥ
pravartate'sau sakala-kriyāsu ||167||*

¹ See ChāṇUp 8.12.1, 'O Maghavan, mortal, verily, is this body. It is held by death. But it is the support of that deathless, bodiless self. Verily, the incarnate self is held by pleasure and pain. Verily, there is no freedom from pleasure and pain for one who is incarnate. Verily, pleasure and pain do not touch one who is bodiless.'

The vital air, in combination with the five organs of action, constitutes the vital air sheath, and pervaded by which the food sheath gets its life and performs all its activities

The vital air sheath is the second sheath encasing the body, with its instrumentality of vital airs and the nervous system. It is located within the physical sheath. It is permeated by the mental, consciousness, and bliss sheaths.

See V. 128, 151, 153, 156, 167–70, 185–87, 189–90, 208–14, and 245 on the five sheaths.

See TaittUp 2.3.1 for a description of the vital air.

karmendriyaiḥ pañcabhir = five organs of action; *añcitah* = made up of, constitutes; *prāṇa* = vital airs; *kośah* = sheath; *annamaya* = food sheath.

*naivātmāyam prāṇamayo vāyu-vikāro
gantāganītā vāyuvad antar-bahir-esah |
yasmāt kiñcit kuāpi na vettīṣṭam-anisṭam
svam vāyam vā kiñcana nityam para-tantrah || 168 ||*

The vital air sheath cannot be the Self because it is a modification of air and, like air, it goes in and comes out. It never knows what is agreeable or disagreeable, anywhere, at any time, either of itself or of others, being eternally dependent upon the Self.

The Self is distinguished from the vital air sheath because unlike this sheath, the Self is eternal, immutable, blissful and independent while the vital air sheath undergoes change, is inert, and is dependent.

See V. 128, 151, 153, 156, 167–70, 185–87, 189–90, 208–14, and 245 on the five sheaths.

prāṇamaya = vital air sheath; *vāyu-vikāro* = modification of air; *gantā-gantā* = comes and goes; *antar* = inside; *bahir* = outside; *nityam* = eternal; *para-tantrah* = other-dependent.

*jñānendriyāni ca manaśca manomayaḥ syāt
kośo mamāham iti vastu-vikalpa-hetuḥ |
sañjñādi-bheda-kalanā-kalito baliyān
tatpūrva-kośam-anupūrya vijṛmbhate yaḥ || 169 ||*

The organs of knowledge, along with the mind, form the mental sheath¹ which is the cause of the sense of 'I' and 'mine' and of the diversity of things. It is powerful and creates differences of name and so on. It pervades the previous² vital air sheath.

The mind is declared to be of the nature of both determination and doubt. It distinguishes all modifications and thus makes knowledge possible. The world is dependent upon the mind in the sense that it would not be cognized without it. Yet, the mind is dependent upon the Self.

See V. 128, 151, 153, 156, 167–70, 185–87, 189–90, 208–14, and 245 on the five sheaths.

¹ See TaittUp 2.3.1 for a description of the mind.
² See TaittUp 2.2.1, 'By that this is filled' (*sa vā esa . . .*).

jñānendriyāṇi = organs of knowledge; manomayaḥ = mental sheath; ma-māham = 'I' and 'mine'; vastu-vikalpa-hetuh = cause of the diversity of things; sāmjjñādi = names and so on; bheda = difference; baliyān = powerful; tatpūrva-kośam = earlier sheath.

*pañcendriyaiḥ pañcabhir-eva hotṛbhīḥ
praciyaṁāno viṣayājya-dhārayāḥ
jāvalya-māno bahu-vāsanendhanaiḥ
mano-mayāgnīḥ dahati prapañcam ||170||*

The mental sheath is the sacrificial fire which is fed with the fuel of residual impressions. The five sense organs serve as the sacrificing priests who pour into the fire the oblations of the sense objects.¹ The burning of this mental sheath fire brings about the physical universe.

The sacrificial fire confers on the person or couple (*yajamāna*) who perform the sacrifice, the enjoyments of the heavenly realms. So, too, the mind confers on the individual, the pleasures of the empirical world.

See TaittUp 2.3.1; 2.4.1 for a description of the mind and mental sheath.

See V. 128, 151, 153, 156, 167–70, 185–87, 189–90, 208–14, and 245 on the five sheaths.

pañcendriyaiḥ = five sense organs; hotṛ = sacrificial priests; praciya-māno = made to grow; ājya = offerings; vāsana = residual impressions; mano-mayāgnīḥ = fire of the mental sheath; pra-pañcam = physical universe.

*na hy-asti-avida manaso'tiriktā
mano hy-avida bhava-bandha-hetuḥ |
tasmin vinaṣṭe sakalaṁ vinaṣṭam
vijṛmbhite'smin sakalaṁ vijṛmbhate ||171||*

Clearly, there is no ignorance apart from the mind. Because the mind is ignorance, it is the cause of the bondage of worldly existence. When that is stilled, everything is stilled. When it is active, everything manifests.

The mind is the cause of bondage and the cause of liberation. However, the word 'mind' itself is vague, incapable of a clear definition. No one can point to the mind and say, 'this is what I mean by the word "mind".' It is a bundle of faculties: cognition/perception/will/imagination/judgment/reason/understanding/memory/etc. It is ever rotating and fluctuating.

See MaitriUp 6.34, 'Mind, in truth, is the cause of bondage and liberation'; also see AmṛtabinduUp 2. See V. 176–77.

See YS 1.2, 'The cessation of the modifications of the mind is Yoga' (*yogaś citta vṛtti nirodhah*).

hi = (in the first line, indicates conclusiveness); avida = ignorance; manaso'tiriktā = apart from the mind; hi = (in second line, indicates because); bhava-bandha = bondage of worldly existence; hetuḥ = cause; vinaṣṭe = stilled, lost; vijṛmbhite = active, expanding.

¹ See BG 4.26, 'Some offer hearing and the other senses into the fires of restraint; others offer sound and the other sense objects into the fires of sense'; also BG 4.27–30.

*svapne'rtha-sūnye srjati svaśaktyā
bhoktrādi viśvarī mana eva sarvam |
tat havai jāgratyapi no viśeṣah
tat sarvam-etaṁ manaso vijṛmbhaṇam ||172||*

In the dream state, in which there is an absence of external objects, the mind alone creates everything, the enjoyer and so on, by its own power. Similarly, there is no difference in the waking state. All that is but an expansion of the mind.

Dreaming is the state wherein the Self revels in a world of images and its experiences are subtle. The Self is said to be dreaming when it creates a world of its own from the impressions of its waking experiences. It doesn't need the help of the sense organs. It doesn't need the help of external lights. See V. 100–101, 165, 255, and 454–57 on dreams.

svapna = dream state; artha = objects; sūnya = devoid of, total absence; srjati = creates; bhoktrādi = the enjoyer and so on; viśvarī = everything, all this; jāgrat = waking state; manas = mind; vijṛm-bhaṇam = expansion, active.

*suśupti-kāle manasi pralīne
naīvāsti kiñcit sakala-prasiddheḥ |
ato manah-kalpita eva purīsaḥ
saṁsāra etasya na vastuto'sti ||173||*

It is well known that, in deep sleep when the mind is still, nothing exists. Therefore, worldly existence is but a creation of the individual's mind. In reality it does not exist.

The sleep state is wherein there are no experiences, no desires, no dreams. It is one mass of consciousness and remains as bliss enjoying bliss. Here there is no knower, no known, no process of knowing. See V. 109, 122–23, 210, 236, and 295 on deep sleep.

Has the world ever come to you and said, 'Why am I here? Am I deluded?' No. Think about last night when you were deeply asleep. There was no world, no thoughts, no feelings of delusion or imperfection. This should lead us to conclude that the world is in us, we are not in the world. If one solves the riddle of the 'I', the riddle of the world will also be solved. Which is dependent upon which, the world upon 'I' or 'I' upon the world?

suśupti = deep sleep; manas = mind; pralīne = dissolved, reabsorbed into, disappeared; naīvāsti = nothing exists; prasiddheḥ = well-known; manah-kalpita = mental imagination; eva = but, merely, only; purīsaḥ = individual; saṁsāra = worldly existence.

*vāyunā nīyate meghaḥ punas tenaiva nīyate |
manasā kalpyate bandhaḥ mokṣas tenaiva kalpyate ||174||*

The winds gathers clouds together and again the wind disperses them. Similarly, the mind creates bondage and again it creates liberation.

See MaitriUp 6.34, 'Mind, in truth, is the cause of bondage and liberation'; see also AmṛtabinduUp 2.

vāyu = wind; meghaḥ = clouds; punar = again; nīyate = puts together, connects; manasā = mind; kalpyate = creates, imagines, forms, fashions; bandhaḥ = bondage; mokṣa = liberation.

*dehādi-sarva-viṣaye parikalpya rāgam
badhnāti tena puruṣam paśuvad guṇena |
vairasyam-atra viṣavat svividhāya pāscāt
enam vimocayati tan-mana eva bandhāt ||175||*

The mind produces an attachment to the body, all the sense objects and so on. This rope of attachment binds a person as if they were an animal. Subsequently, the same mind creates an aversion for these sense objects and liberates one from that self-same bondage.

The mind is like a river which flows in the bed of the body ceaselessly. How can an unsteady mind make itself steady? It cannot. It is the nature of the mind to roam. One must go beyond the mind.

dehādi = body and so on; sarva-viṣaye = all sense objects; parikalpya = strongly creates or produces rāgam = attachment; badhnāti = binds; puruṣam = person; paśu = animal; guṇena = rope; vairasyam = tastelessness, aversion; vimocayati = liberates, frees.

*tasmān manah kāraṇam-asya jantob
bandhasya mokṣasya ca vā vidhāne |
bandhasya hetub malināñ rajo-guṇaiḥ
mokṣasya śuddham virajas-tamaskam ||176||*

Therefore, the mind is the cause in producing both bondage and liberation. When tainted by active qualities, the mind is the cause of bondage. When it is free from active qualities and dullness it is the cause of liberation.

The mind covers up the Self like the moon which obscures the sun. The mind is like a thief. You must watch it constantly— not because you want anything from it, but because you don't want it to steal.

See MaitrīUp 6.34, 'Mind, in truth, is the cause of bondage and liberation'; see also AmṛtabinduUp 2.

tasmān = therefore; manah = mind; kāraṇam = cause; vidhāne = to produce, perform, effect, cause, grant, bestow, distribute; malina = tainted; rajo-guṇaiḥ = active qualities; śuddham = free; tamas = dullness, laziness, darkness.

*viveka-vairāgya-guṇātirekāt
śuddhatvamāśadya mano vimuktyai |
bhavatyato buddhimato mumukṣoh
tābhyaṁ dṛḍhābhyaṁ bhavitavyam agre ||177||*

When the mind attains purity through discrimination and detachment, it turns towards liberation. An intelligent seeker of liberation must first be firmly established in them.

Discrimination and detachment are the first two limbs of the four-fold prerequisites prescribed in verse 17. When they are present, the mind naturally becomes introverted and ceases to thirst for sense objects in the external world.

See V. 11, 138, 150, 178, 183, 276–77, 315, 336, 361–63, 367, 370–71, 384, and 408 for purification of the mind.

viveka = discrimination; vairāgya = detachment; śuddhatvam = purity; buddhimato = an intelligent seeker; dṛḍhābhyaṁ = fixed, firm, steady.

*mano nāma mahā-vyāghro viśayāraṇya-bhūmiṣu |
caratyatra na gacchantu sādhavo ye mumukṣavah ||178||*

A great tiger called the mind wanders in the vast forest of sense objects. Let not good people who have a longing for liberation ever go there.

Sense objects are dangerous. They are like an infinitely vast and deep forest. If one wanders among them, one is sure to be lost. Thus, it behooves a person who is desirous of liberation, to shun them. The mind is like a fierce tiger who wanders this forest at will. It feels invulnerable even though a little discrimination will reveal that this is not the case. The KaUp says, ‘A wise person, desiring immortality, turning their eyes inward, saw the inner Self.’

See V. 3, 19, 28, 29, 30, 31, 44, 84, 120, and 576 for references to *mumukṣutva*.
See V. 38, 41, and 43 on the forest.

mano = mind; nāma = called; mahā-vyāghro = great tiger; viśayāraṇya = forest of sense objects; caratyatra = wanders; sādhavo = good people, spiritual aspirants; mumukṣavah = burning desire for liberation.

*manah prasīte visayān aśeṣān
sthūlātmanā sūkṣmatayā ca bhoktuh |
śarīra-varṇāśrama-jāti-bhedān
guṇa-kriyā-hetu-phalānī nityam ||179||*

The mind continually creates for the experiencer, experiences of all sense objects, gross and subtle; distinctions based upon body, caste, station in life, class, qualities, actions, causes, and effects.

The mind is involved in all experiences, both regarding the objects, subtle and gross, as well as the enjoyer of the experiences, the individual perceiver.

sthūla = gross; sūkṣma = subtle; bhoktuh = experiencer; śarīra = body; varṇāśrama = caste and stages of life; jāti = class, family; bhedān = differences, distinctions; guṇa = quality; kriyā = action; hetu = cause; phalānī = fruits, effects, results; nityam = continually, eternal.

*asaṅga-cidrūpam amūr̥ vimohya
dehendriya-prāṇa-guṇair-nibadhyā |
aham mameti bhramayat�asram
manas-svakṛtyeṣu phalopa-bhuktiṣu ||180||*

Deluding the individual, who is of the nature of unattached pure Consciousness, and binding it with the ties of the body, sense organs, and vital airs, the mind causes him to wander with a sense of ‘I’ and ‘mine’ experiencing the varied experiences of results done by itself.

Not only does the mind deceive the individual into becoming attached to sense objects, but it also deceives the individual, him or herself, into forgetting their real nature. The Self is never deluded, just as a person awake is not deluded by the dreams of the dreamer. It is the mind which perpetuates the delusion by superimposing the body upon the Self.

asanga = unattached; cidrūpam = Consciousness, intelligence; vimohya = deluding; dehendriya-prāṇa = body, sense organs, vital airs; guṇair-nibadhyā = binding with a rope; aham = 'I'; māmeti = mine; bhrama = delusion, error; svakṛtyeṣu = actions done by oneself; phala = fruits, results.

*adhyāsa-doṣāt puruṣasya sañśṛtiḥ
adhyāsa-bandhas tv' amunaiva kalpitah |
rajas-tamo-doṣavato' vivekino
janmādi-duḥkhasya nidānam-etat || 181 ||*

An individual's involvement in worldly life is caused by superimposition and the bondage of superimposition is created by the mind alone. For a person of non-discrimination who is tainted by active qualities and darkness and dullness, it is the original cause for the sufferings of birth and so on.

Superimposition (*adhyāsa* – see verse 140) is defined by Śaṅkara in his BSBh Preamble (*Adhyāsa Bhāṣya*) as 'cognizing something as something else' (*atasmīni tad-buddhiḥ*). See V. 39, 269, 271, 279–86, 307, 393, 407, and 462 on superimposition.

adhyāsa = superimposition; puruṣasya = individual, person; rajas-active qualities; tamo = darkness, dullness, laziness; doṣa = defect, taint; aviveka = non-discrimination; janmādi = birth and so on; duḥkhasya = suffering; nidānam = primal cause, original cause.

*ataḥ prāhur-mano'vidyāṁ paññitās-tattva-darśinah |
yenaiva bhrāmyate viśvam vāyunevābhra-maṇḍalam || 182 ||*

Hence the wise, who know the Truth, have declared that the mind itself is ignorance. It is solely by this that the universe is tossed about like the clouds by the wind.

Don't rely on the mind for liberation. It is the mind which brings one into bondage. Why think of changing the mind – it is already changing all the time.

ataḥ = hence, so, therefore; prāhurmano'vidyām = mind alone is ignorance; paññitāḥ = the wise, great scholars; tattva-darśinah = those who have seen or know the truth; yenaiva = solely; bhrāmyate = purposelessly changing, tossed; viśvam = universe; vāyunevābhra = clouds by the wind; maṇḍalam = whirled around.

*tan-manahśodhanam kāryam prayatnena mumukṣuṇā |
viśuddhe sati caitasmin muktiḥ kara-phalāyat || 183 ||*

Therefore, the mind must be diligently purified by those who earnestly seek liberation. When the mind is purified, liberation is as easy of access as a fruit in the palm of one's hand.

See V. 11, 138, 150, 177–78, 276–77, 315, 336, 361–63, 367, 370–71, 384, and 408 for purification of the mind.

See KaUp 1.2.25; MuṇḍUp 3.1.5, 3.1.8; BrhUp 4.4.23 on this verse.

tat = therefore (for the reason stated earlier); manahśodhanām = purify the mind; prayatnena = diligently, by great effort; viśuddhe = purified; caitasmin = (ca = indicates the reason) caiti-asmin = in this mind; kara = palm; phala = fruit.

*mokṣaika-saktyā viṣayeṣu rāgam
nirmūlyā saṁnyasya ca sarva-karma |
sacchraddhayā yah śravaṇādi-niṣṭho
rajas-svabhāvam sa dhunoti buddheḥ ||184||*

That person who, by means of a one-pointed dedication to liberation, completely uproots attachment to the sense objects, renounces all actions, possesses an unwavering faith in Truth, and is firmly established in hearing and so on, completely destroys the flickering nature of the mind.

Hearing and so on = the discipline of hearing the truth (*śravana*), reflecting on its meaning (*manana*), and becoming firm in one's understanding (*nididhyāsana*).

mokṣaikasaktyā = by supreme or one-pointed dedication to liberation; rāga = attachment, desire; nirmūlyā = completely uproots, removes; saṁnyasya = giving up, renouncing; sarva-karma = all actions; sacchra-ddhayā = earnest dedication to the truth; śravaṇādi-niṣṭho = established in hearing and so on; rajas = quivering, flickering; svabhāvam = nature; dhunoti = completely destroys; buddheḥ = mind.

*manomayo nāpi bhavet parātmā
ādyantavattvāt pariṇāmi-bhāvāt |
duḥkhātmakatvāt viṣayatva-hetoh
draṣṭā hi dṛṣyātmatayā na dṛṣṭah ||185||*

The mental sheath cannot be the supreme Self as it has a beginning and an end; as it is subject to modifications; as it is of the nature of suffering; as it is an object. The seeing subject cannot be the seen object.

See V. 169–70 on the mental sheath.

manomayo = mental sheath; parātmā = supreme Self; ādyanta-vattvāt = as it has a beginning and an end; pariṇāmi-bhāvāt = it is subject to modifications; duḥkhātmakatvāt = its nature is comprised of suffering, grief; viṣayatva-hetoh = because it is an object of cognition; draṣṭā hi dṛṣyātmatayā na dṛṣṭah = the seeing subject is nowhere seen to be the seen object.

*buddhir-buddhindriyaiḥ sārdhami savṛttih kartṛ-lakṣaṇah |
vijñāna-maya-kośah syāt puṁsaḥ saṁsāra-kāraṇam ||186||*

The intellect, with its organs of knowledge along with its modifications, is known as the knowledge sheath. It has the characteristics of an agent which is the cause of worldly existence.

See V. 187, 189–90, and 208 on the intellectual sheath. Also see V. 128, 151, 153, 156, and 167–70 on the five sheaths.

buddhi = intellect; buddhindriyaiḥ = organs of knowledge; sārdhami = along with; savṛttih = modifications of the mind; kartṛ-lakṣaṇah = the mark or quality of a doer; vijñāna-maya-kośah = sheath of knowledge; saṁsāra-kāraṇam = cause of worldly existence.

*anuvrajaccit-pratibimba-śaktih
vijñānasamjñah prakṛter vikāraḥ |
jñāna-kriyavān aham-ityajasram
dehendriyādiṣvabhimanyate bhṛṣam ||187||*

The knowledge sheath has the power of reflection of the light of Consciousness which it accompanies. It is a modification of primordial matter. Its functions are knowledge and action and it is always completely identified with the body, the sense organs, and so on.

See V. 186, 189–90, and 208 on the intellectual sheath. Also see V. 128, 151, 153, 156, and 167–70 on the five sheaths.

anuvrajaccit = to go along with, or pervasion of Consciousness; pratibimba = reflection; śaktih = power; vijñānasamjñah = is known as the knowledge sheath; prakṛter = primordial nature; vikāraḥ = modification; jñāna = knowledge; kriyā = action; dehendriyādiṣu = in the body and the sense organs; abhimanyate = egoism, attachment, conceit; bhṛṣam = strong, powerful.

*anādi-kālo'yam aham-svabhāvah
jīvah-samasta-vyavahāra-voḍhā |
karoti karmāṇy-anupūrva-vāsanah
puṇyāṇyapuṇyāṇi ca tat-phalāni ||188||*

The nature of this 'I' is without beginning. It is called the 'individual' and undertakes all worldly activities. It performs auspicious and inauspicious actions according to previous latent impressions, and experiences their results.

How does any individual refer to him or herself – only as 'I', one single syllable. Everyone says 'I' but who knows what this 'I' is? It is not the body, the mind, etc. The body belongs to one. Who knows this? It is the 'I' which knows. The 'I' is the first thought upon waking after sleep and it is the last thought before dropping off into sleep. Enquire. Where does this 'I' arise from? Discover that.

anādikālo'yam = time that is beginningless, eternal, it cannot be said when it began; vyavahāra = worldly; anupūrva-vāsanah = previous latent impressions; puṇyāṇya puṇyāṇi = auspicious and inauspicious; phalāni = the results or effects.

*bhūnkte vicitrāśvapi yoniṣu vrajan
āyāti nirātyadha ūrdhvam-eṣah |
asyaiva vijñāna-mayasya jāgrat-
svapnādyavasthāḥ sukha-duḥkha-bhogah ||189||*

Born in various bodies, it comes and goes, above and below. The waking, dreaming and other states, and experiences of joy and sorrow, belong to the intellectual sheath.

See V. 186–87, 190, and 208 on the intellectual sheath. Also see V. 128, 151, 153, 156, and 167–70 on the five sheaths.

See V. 127, 172, 213, and 219 on the three states of existence.

yoniṣu = bodies, womb; āyāti nirātyadha = comes and goes; ūrdhvam = above; eṣah = hastens near or towards; asyaiva = down, below; vijñāna-mayasya = intellectual sheath;

jāgrat-svapnādy-avasthāḥ = waking, dreaming and other states; sukha-duḥkha-bhogah
= experiences joys and sorrows.

dehādi-niṣṭhāśrama-dharma-karma-
guṇābbhimānāḥ satatāṁ mame tīḥ |
vijñāna-kośo 'yam-atiprakāśah
prakṛṣṭa-sānnidhya-vaśāt parātmānah |
ato bhavaty esa upādhir-asya
yadātmādhibhūt samisarati bhrameṇa ||190||

The intellectual sheath always considers as its own the stages of life, duties, actions, attributes, and functions which belong to the body. It is extremely luminous owing to its close proximity to the supreme Self. It is a limiting adjunct on the Self, which, deluded by it, is therefore subject to worldly existence.

See V. 186–87, 189, and 208 on the intellectual sheath. Also see V. 128, 151, 153, 156, and 167–70 on the five sheaths.

dehādi = body and so on; niṣṭhā = always; āśrama = stages of life; dharma = qualities; karma = actions; guna = attributes; vijñāna-kośo = intellectual sheath; atiprakāśah = very luminous; sānnidhyavaśāt = dwelling closeby, near; parātmānah = supreme Self; bhrameṇa = deluded, error.

yo'yaṁ vijñāna-mayaḥ prāneṣu hr̥di sphurat svayamjyotiḥ |
kūṭasthāḥ san nātmā kartā bhoktā bhavaty-upādhishthāḥ ||191||

The self-effulgent¹ Self, which is all-pervasive knowledge, shines in the heart, extremely near the vital airs.² Though immutable, it becomes a doer and enjoyer because of limiting adjuncts.

Why are you looking for God in city after city, temple after temple? God dwells in the heart within. Why look in the East and in the West? Don't look for God, look for the Guru. God dwells within you; in truth, you are God. You don't need to find God, you need to find a Guru who will guide you to yourself.

See V. 219, and 257 on the heart.

vijñāna-mayaḥ = all-pervasive knowledge; prāneṣu = vital airs; hr̥di sphurat = shines in the heart; svayamjyotiḥ = self-effulgent; kūṭasthāḥ = immutable, changeless; kartā = doer; bhoktā = enjoyer; upādhishthāḥ = limiting adjuncts, adventitious conditions.

svayamī paricchedam upetya buddheḥ
tādātmya-doṣena parāṁ mṛṣātmānah |
sarvātmakah sann api vīkṣate svayamī
svataḥ pṛthaktvena myo ghaṭān iva ||192||

¹ See Br̥hUp 4.3.7, yo'yaṁ vijñāna-mayaḥ prāneṣu hr̥dy antarjyotiḥ puruṣab – the first part of this verse is a direct quotation. In this context, Yājñavalkya answers Janaka's question about, 'Which of these is the Self?' and says, '... the vital airs (prāṇa) stand for the sense organs (indriya).' It is a case of sāmīpya saptamī like 'the tree in the stone', i.e., tree near the stone (pāṣāṇe vṛkṣah).

² See US 1.11.11; MundUp 2.2.10–11. Also see V. 100, 153, 213, 221, 240, 508, and 536 on self-luminous.

Though the Self of all, by the defect of a false identification of the intellect which limits itself, it looks upon itself as something different, like pots from clay.

Clay may take different forms in a potter's hands and thus become known as pots, cups, plates, etc. Really, they are all clay through and through though they are individually called by various names. Each is a form in which the same clay appears. Even so, the Absolute appears in different forms and is called by various names. To concentrate on the form makes one forget the basis. A potter is indifferent to the various manifestations and knows that each item is only clay. The objects are so many forms in which the Reality appears. The appearances are invested with a name and form but what abides is the Reality. See V. 230–31, 253, and 392 on clay.

See ChāṇUp 6.1.4, 'Just as by means of one lump of clay all that is made of clay becomes known, the modification being only a name arising from speech while the truth is that it is just clay.'

paricchedam = limitation; buddheḥ = intellect; doṣena = defect; mr̥ṣātmanah = false identification; sarvātmakah = Self of all; mr̥do = clay; ghaṭān = pot.

*upadhi-saṁbandha-vaśāt parātmā-
by upādhi-dharmān qnubhāti tadguṇāḥ !
ayo-vikārān avikāri-vahniyat
sadaika-rūpo'pi paraḥ svabhāvāt ||193||*

Even though the supreme Self is perfect and eternally unchanging, due to its association with the limiting adjuncts, it assumes the qualities of these limiting adjuncts and appears to act, even as the formless fire appears in the form of iron.

See fire/iron KaUp 2.2.9, 'As fire, which is one, entering this world becomes varied in shape according to the object, so also the one Self within all beings becomes varied according to whatever.' Also see ChāṇUp 6.1.4, 'Just as by means of one nail-cutter all that is made of iron becomes known, the modification being only a name arising from speech while the truth is that it is just iron'; see also MaitrīUp 3.3; V. 135, 350, and 507 on fire in iron.

upadhi = limiting adjunct; saṁbandha = association; parātmā = supreme Self; vahni = fire.

*śiṣya uvāca
bhramenāpyanyathā vāstu jīvabhāvah parātmanah |
tad-upādher anāditvāt nānāder nāśa iṣyate ||194||*

The student said:

Whether due to delusion or otherwise that the supreme Self assumes that it is an individual, that limiting adjunct is beginningless. Of what is beginningless, there can be no destruction.

The student makes an (invalid) inference stating that, 'if the individual is beginningless, then it must be immortal, for, whatever is beginningless is immortal.' In V. 188, the teacher said that the individual is beginningless and thus the student enquires, in V. 195, how to become liberated?

bhrameṇāpyanyathā = delusion or otherwise; jīvabhāvah = individuality, state of being an individual; parātmanah = supreme Self; upādher = limiting adjunct; anādi = beginningless, eternal; nāśa = destruction.

ato'sya jīva-bhāvo'pi nityā bhavati samsṛtiḥ |
na nivarteta tan mokṣah katham me śrīguro vada ||195||

Therefore, the individuality of the supreme Self will be eternal. How then can there be liberation from worldly existence? Please instruct me, revered Master.

The disciple, after hearing the Master elucidate the nature of the individual, asks, how is liberation from worldly existence possible if individuality is eternal? If māyā is beginningless and if that which is beginningless is also endless, then how can one become free? Ignorance seems to be indestructible. Again, if the supreme Self has entered into the individual self, and if the supreme Self is eternal then liberation is impossible.

nityā = eternal; samsṛtiḥ = worldly existence; mokṣah = liberation; katham = how; vada = instruct me, speak.

śrīgurur-uvāca
samyak prṣṭam twayā vidvan sāvadhānena tac chṛṇu |
prāmāṇikī na bhavati bhrāntyā mohita-kalpanā ||196||

The revered Master said:

Learned one, you have asked a good question. Listen attentively. Things formed in the imagination cannot be valid for they, themselves, are due to delusion.

The Master responds to the disciple's question by elucidating the nature of delusion.

samyak = good, right; prṣṭam = question; vidvan = learned one, intelligent one; sāvadhānena = determine well; śṛṇu = listen; prāmāṇikī = validity; bhrāntyā = false; mohita = delusion; kalpanā = forming, fashioning, making, creating in the mind.

bhrāntim vinā tu saṅgasya niṣkriyasya nirākṛteḥ |
na ghaṭetārtha saṁbandho nabhaso nilatādivat ||197||

The Self is unattached,¹ actionless,² and formless;³ thus without delusion there can be no connection with the objects of the world, even as blueness has no connection with the sky.

See BSBh, 'Young children without discrimination superimpose black, yellow, blue, and so on on the invisible sky.'

bhrāntim = delusion, false; asangasya = unattached, devoid of association; niṣkriyasya = actionless; nirākṛteḥ = unchanging; ghaṭetārtha = objects of the world; saṁbandho = connection; nabhaso = sky; nīla = blue.

¹ See BrhUp 4.4.22 (*asangah*) on the unattached Self.

² See on actionless BrhUp 4.4.22.

³ See ŚvetUp 6.19, 'without parts, without activity' (*niṣkalam niṣkriyam*); also 6.12.

*svasya draṣṭur nirguṇasyākriyasya
pratyag-bodhānanda-rūpasya buddheḥ |
bhrāntyā prāpto jīva-bhāvo na satyo
mohāpāye nāstyavastu-svabhāvāt ||198||*

The witness¹ is without qualities, immutable, and is realized within as knowledge and bliss absolute. Its individuality is a confusion of a deluded mind and is not real. As it is by nature not real, it vanishes with the destruction of delusion.

The *sakṣin* and the individual are distinguishable, though not separable. The *sakṣin* is not identical to the Self because the *sakṣin* is always associated with the *antahkarana*. This association is both real and potential. It is real in the waking and dreaming states. It is potential in the deep sleep state (thus the individual loses its individuality in deep sleep).

See KaivUp 1.18 on witness.

draṣṭur = seer, witness; *nirguṇa* = without qualities; *ākriyasya* = immutable, changeless; *pratyag* = within, inner; *bodhānanda* = knowledge and bliss; *bhrāntyā* = confusion, error, mistake; *na satyo* = not real; *mohāpāye* = by the destruction of delusion.

*yāvad bhrāntis tāvad evāsyā sattā
mithyā-jñānojjīrmhbhitasya pramādāt |
rajuvāni sarpo bhrānti-kālīna eva
bhrānter nāśe naiva sarpo’pi tadvat ||199||*

Its (individuality) exists only so long as delusion persists, as it is born of false knowledge. The rope is mistaken for a snake only as long as the delusion lasts; there is no more a snake once the delusion is destroyed. So, too, in this case.

The rope is the cause of the snake in the sense that the snake pre-existed (so to speak) in the rope. It was sustained by the rope and finally disappeared back into the rope. All the time there was nothing else there than the rope. The rope never ceased being a rope, even while it appeared as the snake. This is the very essence of the idea – a thing appearing differently without ceasing to be itself even during the different appearance. See V. 12, 63, 112, 140, 248, 303, 388, 405, 407, and 550 for references to a snake.

bhrānti = delusion, error; *sattā* = exists; *mithyā-jñāna* = false knowledge, illusion; *rajuvāni* = rope; *sarpo* = snake; *bhrānti-kālīna* = delusion lasts or persists; *nāśe* = destroyed.

*anāditvam avidyāyāḥ kāryasyāpi tathesyate |
utpannāyāṁ tu vidyāyāṁ āvidyakam-anādy-api ||200||
prabodhe svapnavat sarvāṁ saha-mūlam vinaśyati |
anādyapidam no nityāṁ prāgabhāva iva sphuṭam ||201||*

Ignorance and its effects are declared to be beginningless. But with the rise of knowledge, the entire effects of ignorance, even though beginningless, are destroyed along with its root, even as dreams vanish on waking. Though ignorance is beginningless, it is not eternal, like prior non-existence, yet evident.

¹ See ŚvetUp 6.19, ‘without parts, without activity’ (*niṣkalam niṣkriyam*); also 6.12.

In the Advaita tradition, ignorance (*avidyā*) is characterized by six marks: it is beginningless (*anādi*), it is removed by right knowledge (*jñāna nivartya*), it is a positive entity of the nature of an existent (*bhāvarūpa*), it is indescribable (*anirvacanīya*), it has the two powers of concealment and projection (*āvaraṇa* and *vikṣepa*), and its locus is either in the individual self (*jīva*) or in the Absolute (*Brahman*).

This verse is controversial since it refers to non-existence (*prāgabhāva*). See my Introduction (p. 000).

See V. 110–112 for a definition of ignorance.

anāditvam = beginningless; *avidyā* = ignorance; *kāryasyāpi* = its effects; *utpannāyām* = with the rise of; *vidyāyām* = knowledge; *svapna* = dream state; *sarvam* = all; *sahamūlam* = along with its root; *vinaśyati* = destroyed, completely removed; *no nityam* = not eternal; *prāgabhāva* = prior-non-existence; *sphuṭam* = evident, clear, manifest, distinct.

*anāder api vidhvanisah prāgabhāvasya vikṣitaḥ |
yad buddhyupādhi-saṁbandhāt parikalpitam ātmāni ||202||*
*jīvatvām na tato'nyas tu svarūpena vilakṣaṇāḥ |
saṁbandhāḥ svātmāno buddhyā mithyā-jñāna purassarah ||203||*

Prior non-existence, although beginningless, is observed to have an end. So too, individuality, which is imagined in the Self, due to its association with the limited adjuncts, is not real; for the other is really different from it in its essential nature. The relation of the Self and the intellect is due to false knowledge.

Non-existence (*abhbāva*) has two main divisions: the absence of one entity in another (*samsarga abhbāva*), which is of three kinds: prior non-existence, annihilative non-existence, and absolute non-existence; and one object not being another (*anyonya abhbāva*) or reciprocal non-existence. The non-existence of an object before it comes into being is said to be beginningless, but this non-existence obviously comes to an end when the object in question is brought into being.

anāder-api = though beginningless; *vidhvanisah* = destruction, end; *prāgabhāvaya* = prior non-existence; *vikṣitaḥ* = is seen, is observed; *parikalpitam* = imaginary, not-real, illusory; *jīvatvām* = individuality; *svarūpena* = essential nature; *vilakṣaṇāḥ* = other than, different from; *saṁbandhāt* = relation; *svātmāno* = one's Self; *mithyā-jñāna* = false knowledge; *purassarah* = arises.

*vinivrttir bhavet tasya samyag-jñānenā nāryathā |
brahmātmaikatva-vijñānāni samyag-jñānam śruter matam ||204||*

The disappearance of false knowledge takes place through correct knowledge; not otherwise. Correct knowledge, according to the scriptures, is the realization of the identity of the individual and the Absolute.

The great sayings (*mahāvākyā*) of the *Upaniṣads* posit the essential identity between the individual and the Absolute. According to Advaita, the Self (*Ātman*) is one and non-dual. The pluralistic universe of an individual's day to day experience; which appears to one as real, is an illusory superimposition which is neither real nor unreal. This appearance is rooted in ignorance (*avidyā*) which conceals the real (*sat*) and projects the unreal (*asat*). One's entire experience of life seems to involve differentiations

like, 'I am male, I am old, I am hungry, I am meditating, I am seeking liberation, I am having a vision' and so on. These differentiations are based on the superimposition of one thing on another or the attributes of one thing on another due to ignorance.

If the Self is one and non-dual, what is the status of the world, what is the status of all this multiplicity, including myself – what I think I am and what I think the world is? Even if it is true that appearances are illusory superimpositions, it still appears that there is a duality. The Self may exist, and I seem to exist, and this 'I' may even be the Self. But there seems to be something else, an 'other' or second, if you will. Even if what I think I am is illusory, still it is 'something' illusory. To put it another way, if the Self and the world are non-dual, one and the same, then there is no reason to seek the Self (for there is nothing that it is not). Yet, if that is the case, why am I miserable and happy, by turns? That seems to imply duality. On the other hand, if the world and the Self are different, then surely that is duality. To answer this question, Advaita relates a tale . . .

One day a washerman was taking his donkeys to the forest to graze them. He happened to chance upon a new-born lion cub. The lion cub did not know that it was a lion and so the cub grew up with the donkeys. As time passed, by living in their company, the lion began to speak like the donkeys, to eat with them, and to travel back and forth to the river carrying laundry on its back. The lion grew up thinking of himself as a donkey. One day, when he was grazing on the river bank with his donkey brothers, another lion came down to the river to drink. While he was drinking he caught sight of this young lion and was shocked and puzzled to see him standing in the midst of donkeys in such a pitiful condition. He came closer to the young lion and said, 'Brother, what are you up to?' The young lion replied, 'I am grazing with my brothers'. Shocked, the elder lion said, 'How can you call them brothers? They are asses and you are a lion. Come with me and look at your reflection in the water. Look at your reflection and then look at my reflection. Is there anything similar about us?' The young lion gazed down at his reflection and saw that he looked just like the old lion. The old lion demanded, 'Are they your brothers or am I your brother? Now stop braying like a donkey and roar like a lion.' The young lion began to roar. All the donkeys as well as the washerman ran away.

Was the young lion ever a donkey? No. He only thought he was a donkey. Was the young prince ever not a prince? No. He only thought he wasn't. The human being is not a limited, unhappy, imperfect being. Human beings only believe they are small, finite, mortal creatures. Once one discards this ignorant superimposition, one will manifest the strength, the glory, the majesty that one is, and always has been. It is only one's awareness that need be changed. We never were limited, and never will be limited, because we are the Self. Although a mirage appears in the desert, there never was, is not now, nor ever will be, water there. Although subjects and objects appear in one's nightly dreams, they are not real. Upon waking the next morning, one remarks, 'Oh, it was but a dream'. It is an improper question to ask, 'Where did they go?'

See AitUp 3.1.3, 'Consciousness is the Absolute' (*prajñānam brahma*); MāṇḍUp 2.7, 'This Self is the Absolute' (*ayam ātmā brahma*); Br̥hUp 1.4.10, 'I am the Absolute' (*aham brahmāsmi*); ChāṇUp 6.8.7, 'That thou art' (*tat tvam asi*); also AitUp 1.3.13; SvetUp 3.10.4.

samyag-jñānena = correct knowledge; nānyathā = not otherwise; brahmātmaikatva = the identity or oneness of the Absolute and the individual; śruter = primary scripture.

*tad ātmā-anātmanoh samyag vivekenaiva siddhyati |
tato vivekah kartavyah pratyag-ātmāsadātmanoh ||205||*

That (correct knowledge) only is attained by right discrimination between the Self and not-self. Therefore, discrimination must be made between the inner Self and the non-real individual.

The *Vivekacūḍāmāni* is called such to emphasize the paramount importance of discrimination (*viveka*) in the quest for liberation. To be caught in the cycle of birth and death is the effect of one's actions, whether good or bad. Action is prompted by desire. Desire arises because one feels one is incomplete, due to ignorance. Why does one feel one is incomplete? Because one has identified oneself with their body. How to overcome this confusion? Discrimination. See V. 2 and 11 on discrimination.

ātmā-anātmanoḥ = the Self and not-self; *samyag vivekenaiva* = only by right discrimination; *siddhyati* = attainment; arises; *kartavyaḥ* = actions which must be performed; *pratyag-ātma* = inner Self; *asadātmanoḥ* = non-real individual.

*jalam pañkavat-atyantam pañkāpāye jalam sphuṭam |
yathā bhāti tathātmāpi doṣābhāve sphuṭa-prabhah ||206||*

Water associated with mud is not clear, but becomes clear when the mud is removed. Similarly, the Self shines effulgently when whatever tainted it is removed.

When the Guru's initial instructions do not result in a permanent and complete manifestation of one's true nature, the Guru takes recourse in instructing the student to perform some prerequisite actions which will have the effect of purifying the intellect and removing the defects which hide one's inner Self. These are: (1) Discriminate (*viveka*) between what is permanent and what is impermanent, between the Self and the not-self; (2) practice detachment (*vairagya*) from all the sense objects of this or any other world; (3) cultivate the virtues such as sense control, equanimity, and faith; (4) cultivate an intense, burning desire for liberation (*mumukṣutva*). When these prerequisites are being cultivated, one becomes eligible to practice what Vedānta terms the primary means of liberation. This primary practice is known as *Śravana*, *manana*, and *nididhyāsana* or 'Hear the Truth; contemplate the Truth or practice the teachings; and finally, become firmly, completely, and eternally established in one's inner Self.' Thus, according to Vedānta, spiritual practices are not performed in order to gain the great inner Self – for one is already that, but to remove the impurities which cover it up and hide its presence from one. Get rid of what you haven't got (the impurities which hide the Self which you already are).

jalam = water; *pañka* = mud; *doṣābhāve* = defect, taint is non-existent; *sphuṭa-prabhah* = shines clearly.

*asan-nivṛttau tu sadātmanoḥ sphuṭam
pratītir etasya bhavet pratīcāḥ |
tato mirāsaḥ karaṇīya evā
sadātmanoḥ sādhuham ādi vastunāḥ ||207||*

Only when the unreal ceases to appear will there be the clear ascertainment of this real innermost Self. Therefore, one should completely remove everything beginning with egoism, and so on from the real Self (or, if read as *evāsadātmanah* = therefore, one must strive to completely remove the unreal individuality comprised of the ego and so on).

Why does one need to do perform spiritual practices? *Sādhana* is engaged in in order for the guru's words to be fruitful. Mere listening isn't enough. The aspirant needs strength and purity of mind. Seeds sprout only in a well tilled field. Even though one reads countless books and hears countless discourses, why isn't one enlightened? Why does one still experience delusion? Because one's mind is not purified, and thus the senses lead one astray. In order for one to attain liberation, one must learn to vanquish one's enemies.

asat = unreal; tu = only; nivṛttau = ceases; etasya = of this; sadāt-manaḥ = real Self; sphuṭa-pratītih = clearly apprehended or ascertained; pratīcāḥ = innermost; tataḥ = therefore; nirāsaḥ = completely remove; aham-ādi-vastunah = from all things beginning with egoism.

ato nāyāḥ parātmā syāt vijñānamaya-śabdabhāk |
vikāritvāt jaḍatvāt ca paricchinmatva-hetutāḥ |
dr̥ṣyatvād vyabhicāritvān nānityo nitya iṣyate ||208||

Hence, the intellectual sheath, which has been spoken of, cannot be the supreme Self because it is subject to change, it is insentient, it is limited, it is an object of perception, it changes. The non-eternal cannot be proclaimed to be the eternal.

See TaittUp 2.5.1 for a description of the intellectual sheath. See V. 186–87 and 189–90 on the intellectual sheath.

See KaUp 5.13, 'He is the eternal in the midst of the non-eternals' (*nityo'nityānam*).

ataḥ = hence, from this (for reasons that will be stated); parātmā = supreme Self; vijñānamaya = intellectual sheath; vikāritvāt = subject to change, destructible; jaḍatvāt = insentient; paricchinna = limited, finite determination; dr̥ṣyatvād = perceivable; vyabhicāritvān = changeability, to come apart; nānityo = non-eternal; nitya = eternal.

ānanda-pratibimba-cumbita-tanuh vṛttis tamio jñānbhītā
syād ānandamayah priyādi-guṇakah sveṣṭārtha-lābhodayaḥ |
punyasyānubhave vibhāti kṛtinām ānanda-rūpah svayam
sarvo nandati yatra sādhu tanubhṛṇ-mātrab prayatnam vinā ||209||

The sheath of bliss is a modification of ignorance and appears as a reflection of the Self which is bliss absolute. Its attributes are pleasures. It appears in view when some object agreeable to oneself presents itself. The fortunate spontaneously experience it shining by itself as joy when the fruits of their meritorious actions are manifest.

Finer than the intellectual sheath, this sheath of bliss should not be confused with the supreme Bliss of the Self. This is controversial for, without a doubt, Śaṅkara does not posit that the Self is the sheath of bliss. But it is a debatable point whether he accepts that the Self is of the nature of Bliss (see his TaittUpBh).

The sheath of bliss is not the Self, for it exists only at certain times. The bliss which is being spoken of here is an effect and thus is not the supreme Bliss which is the Self. The sheath of bliss occurs in a context in which the other sheaths are being described. Thus, like the other sheaths, the bliss sheath is a modification and merely the reflection of the Bliss which is the Self. See V. 128, 151, 153, 156, and 167–70 on the five sheaths.

ānandapratibimba = reflection of bliss; cumbita = closely or softly touched; tanuḥ = body; vṛttis = modification or fluctuation; tamo = darkness, ignorance; jṛmbhitā = produced by; ānandamayaḥ = sheath of bliss; priyādi = what is dear, pleasures; labha = getting, obtaining; udayaḥ = production; puṇyasyānubhave = experiencing meritorious effects; vibhāti = shines; kṛtinām = the fortunate, those who have done meritorious deeds; tanubhṛṇ-mātrah = embodied persons; prayatnām vinā = without effort.

ānanda-maya-kośasya suṣuptau sphūrtir-utkaṭā |
svapna-jāgarayor iṣad iṣṭa-sandarśanādinā ||210||

The sheath of bliss is fully manifest in the deep sleep state. In the waking and dream states it is only partially manifest, occasioned by the sight of desired objects.

The TaittUp describes the Self as hidden in the cavity of the five sheaths. Like deep sleep, since the bliss sheath is not permanent, it cannot be the Self. Even though this sheath is turned inwards and reflects bliss, it is a passive enjoyer, a mere reflection, and not the unconditioned Self. See TaittUp 2.5.1; 2.7.1., 2.8.1, 2.9.1 for a description of the sheath of bliss.

ānanda-maya-kośasya = sheath of bliss; suṣuptau = deep sleep state; sphūrtir-utkaṭā = fully, clearly manifest; svapna = dream state; jāgarayor = waking state; iṣad iṣṭa sandarśanaādi = sight of desired objects.

naivāyam ānandamayaḥ parātmā
sopādhikatvāt prakṛter vikārāt |
kāryatva-hetoh sukṛta-kriyāyā
vikāra-saṅghāta-samāhitatvāt ||211||

The sheath of bliss is not the supreme Self because it is connected with limiting adjuncts; it is a modification of primordial nature; it is an effect of good deeds; it is associated with groups of other modifications.

See TaittUp 2.5.1, 2.7.1., 2.8.1, and 2.9.1 for a description of the sheath of bliss. See V. 128, 151, 153, 156, and 167-70 on the five sheaths.

sopādhikatvāt = connected with limiting adjuncts; prakṛter vikārāt = modification of primordial nature; sukṛta-kriyāyāḥ = effect or modification of good deeds; vikāra-saṅghāta-samāhitatvāt = associated with groups of other modifications.

pañcānām api kośānām niṣedhe yuktitalaḥ kṛte |
tan niṣedhāvadbi sāksī bodharūpo vaśiyate ||212||

When all the five sheaths have been eliminated by analytical reasoning, what remains is the substratum of all, the witness, knowledge-absolute.

The witness self is consciousness marked by the internal organ (*antahkarana upahita caitanya*). It is always in relation to consciousness and the witness thereof. It is self-luminous and ever-present. It never appears by itself but is always in association with the internal organ. See KaivUp 1.18 on witness. For references to witness (*sāksī*) see V. 101, 127, 137, 159, 213, 217, 218, 223, 270, 295, 352, 370, 381, 384, 495, 506, 507, and 552.

See V. 128, 151, 153, 156, 167–70, 185–87, 189–90, 208–14, and 245 on the five sheaths.

pañcānām kośānām = five sheaths; api = all. (implies totality); niṣedhe = removed, eliminated; yuktitāḥ = analytical reasoning, logic; āvadhi = culmination, limit; sākṣī = witness; bodharūpa = knowledge absolute.

yo'�am ātmā svayam-jyotiḥ pañcakośa-vilakṣaṇaḥ |
avasthā-traya-sākṣī san nirvikāro nirañjanāḥ |
sadānandaḥ sa vijñeyāḥ svātmatvena vipaścītā ||213||

This Self is self-effulgent,¹ distinct from the five sheaths, witness of the three states,² real, changeless, taintless, eternally blissful, this is to be realized by the wise as one's own true Self.

See V. 128, 151, 153, 156, 167–70, 185–87, 189–90, 208–14, and 245 on the five sheaths.

See V. 127–28, 172, 213, and 219 on the three states.

ātmā = Self; svayam-jyotiḥ = self-effulgent; pañcakośa = five sheaths; vilakṣaṇaḥ = other than, distinct from; avasthā-traya = three states of existence; sākṣī = witness; sat = Real, True, Existence; nirvikāro = changeless; nirañjanāḥ = taintless, without blemish; sadānandaḥ = eternal bliss; vipaścītā = the wise, those who know.

śiṣya uvāca
miithyātvena niṣiddheṣu kośeṣveteṣu pañcasu |
sarvābhāvanī vinā kiñcinnā paśyāmy atra he guro |
vijñeyam kim u vastvasti svātmanātra vipaścītā ||214||

The student said:

O Master! After these five sheaths have been eliminated as not real, I am nothing but an absolute void. By which entity, then, should the wise realize their identity with the Self?

The non-dual Brahman is suggested by a series of 'negations' or 'no's': 'Not course, not fine, not short, not long . . .' (BrhUp 3.8.8). And again as, 'Not to be heard, not to be felt' (KaUp 1.3.15). As it is beyond all the relative categories of thought, it is easier spoken of by what it is not, than by what it is. Thus it is called indeterminate (*nirguna*) to distinguish it from all attributes. *Nirguna* means that it transcends the phenomenal realm. It is undefinable and unknowable, meaning that it is too great for words to describe and the finite mind to fathom (see TaittUpBhVār 2.721). Thus it is said, 'An absolutely pure, utterly differenceless Being is very difficult to conceive in

¹ See KaivUp 1.18 on witness: 'In the three states of consciousness whatever appears as the object of enjoyment or the enjoyer or the enjoyment, I am different from them, the witness, pure consciousness, the eternal Śiva' (sākṣī). See V. 101, 127, 137, 159, 212, 217, 218, 223, 270, 295, 352, 370, 381, 384, 495, 506, 507, and 552 for references to witness (sākṣī).

² See US 1.11.11, 'Just as it is seen that a sword shines when it is drawn from its sheath, so the Knower, separated in the dreaming state from cause and effect, is seen to be self-effulgent.' See V. 100, 153, 191, 219, 221, 240, 508, and 536 on self-luminous. 'In the golden space of the heart dwells the Absolute, without parts, without stain. Pure, the light of lights. This light is reflected in all. That shining, everything shines' (MundUp 2.2.10–11).

our imagination, that is, due to biological reasons, pictorial and practical.' This Reality appears to thought as a bare nothing or a contentless blank. Hegel said, 'To be completely free from any determination is just what we mean by nothing.' Bradley observed, 'I still insist that for thought what is not relative is nothing.' The Reality of the Advaitins is so similar to a seeming nothingness, a night in which all cows are black, that Śaṅkara was called a crypto-Buddhist in disguise. However, Śaṅkara foresaw this objection and possible misconception, for he said: 'Brahman, free from space, attributes, motion, fruition, and difference, being in the highest sense and without second, seems to the slow of mind no more than non-being' (ChāṇUpBh 8.1.1, BSBh 3.2.22).

See V. 128, 151, 153, 156, 167–70, 185–87, 189–90, 208–14, and 245 on the five sheaths.

mīthyātvena = not real, illusory; niṣiddheṣu = eliminated, negated; kośeṣveteṣu pañcasu = five sheaths; sarvābhāvarin = non-existent; he guro = O Master; vijñeyām = realize; kimū = by which; vipaścītā = the wise, those who know.

śrī gurur-uvāca
 satyam uktam tvayā vidvan nipoṇo'si vicāraṇe |
 ahamādi-vikārās te tad abhāvo'yamapya thatha ||215||
 sarve yenānubhūyante yaḥ svayam nānubhūyate |
 tam ātmānaṁ veditāram viddhi buddhyā susūkṣmayā ||216||

The revered Master said:

Learned one! You have spoken truly. You are indeed clever in enquiry. He by whom the modifications of the ego and so on, as well as their subsequent absence, are perceived, but who is not himself perceived, knows that by your sharp intellect, knows the Self, the knower.

See KaUp 3.14, 'Arise! Awake! Pay attention, when you've attained your wishes! A razor's sharp edge is hard to cross, that, the poets say, is the difficultly of the path.'

See KaUp 3.12, 'The Self, though hidden in all beings, does not shine forth but can be seen by those subtle seers, through their sharp and subtle intelligence.'

satyam-uktam tvayā = you have spoken truly; vidvan = wise; nipoṇo'si = clever, skillful, sharp; vicāraṇe = enquiry; ahamādi = 'I', ego and so on; vikārā = modifications; abhāva = non-existence; sarve yenānubhūyante = all the modifications that were experienced previously; yaḥ svayam nānubhūyate = that which is itself not an object of experience; buddhyā susūkṣmayā = sharp, subtle intellect.

tat sākṣikām bhavet tattadyad yad yen'ānubhūyate |
 kasyāpy ananubhūt'ārthe sākṣitvām n'opayujyate ||217||

That which is perceived by any one has that person as its witness. When an object is not perceived by any one, there is no meaning in speaking of a witness who perceives.

See KaivUp 1.18 on witness. See V. 101, 127, 137, 159, 212, 213, 218, 223, 270, 295, 352, 370, 381, 384, 495, 506, 507, and 552 for references to witness (sākṣī).

tat = that; sākṣikām = witness.

asau sva-sākṣiko bhāvo yataḥ svēnānubhūyate |
 atah param svayam sākṣat̄ pratyag-ātmā na cetarāḥ ||218||

This non-existence is that of which the Self is the witness because it is perceived by the Self. Hence, the inner Self that witnesses is itself the supreme Self, and nothing else.

See KaivUp 1.18 on witness. See V. 101, 127, 137, 159, 212, 213, 217, 223, 270, 295, 352, 370, 381, 384, 495, 506, 507, and 552 for references to *sāksī*.

svasākṣiko = self-witnessed; *svenānubhūyate* = self-experienced; *ataḥ* = hence; *param svayam* = supreme Self; *sākṣat* = witness; *pratyag-ātmā* = inner Self; *na ca itaraḥ* = not anything else.

jāgrat-svapna-suṣuptiṣu sphuṭataranī yo'sau samujjṛmbhate
pratyag-rūpatayā sadāham-aham ityantaḥ sphurannekadhbā |
nānākāra-vikāra-bhāgina imān paśyann-abhī-dhīmukhān
nityānanda-cidātmanā sphurati tān viddhi svam etanī hr̥di ||219||

That which clearly manifests itself in the waking, dreaming, and deep sleep states; which always inwardly shines in the same identical form giving an awareness of 'I'; which perceives the various modifications such as egoism, the intellect, and so on; which is self-effulgent;¹ know that in your heart as your Self, the eternal blissful conscious Self.

See KaivUp 1.17, 'The world which shines in the states of waking, dream, and dreamless sleep, knowing that it is the Absolute who I am.'

See KaUp 5.13, 'Hē is the eternal in the midst of the non-eternals, the principle of intelligence in all that are intelligent . . . the wise perceive him as existing within their own Self.'

jāgrat-svapna-suṣuptiṣu = waking, dreaming, deep sleep states; *sphuṭataranī* = very clearly; *samujjṛmbhate* = shines independently; *pratyag-rūpatayā* = the innermost; *sadā* = always; *aham* = 'I'; *sphuran* = self-effulgent; *ekadhā* = in the same form; *nānākāra-vikāra* = modifications of different kinds; *imān* = objects; *paśyan* = of perception; *nityānanda-cidātmanā* *sphurati hr̥di* = shines in the heart as the self-effulgent, eternally blissful, conscious Self; *viddhi* = know.

ghaṭodake bimbitam arka-binbam
ālokya mūḍho ravim-eva manyate |
tathā cidābhāsam upādhi-sanisthan
bhrāntyāham-ity-eva jadobhimanyate ||220||

Looking at a reflection of the sun, mirrored in the water of a jar, a fool thinks it is the sun itself. Similarly, a stupid person, through delusion, imagines that the reflection of consciousness appearing in the limiting adjunct is the Self.

See BSBh. 3.2.20 for an illustration of the sun's reflection in water. The role of an illustration is to refer to some common feature(s). When two things are compared, they are compared only with reference to some particular point(s) they have in common. It is well-known that no comparison is ever totally equal, for, if that were the case, there would not be a comparison but identity. The special feature of the sun

¹ See US 1.11.11; Mund. Up 2.2.10–11. Also see V. 100, 153, 191, 213, 221, 240, 508, and 536 on self-luminous.

which warrents comparison in this case is known as 'participation in increase and decrease'. The reflected image of the sun increases when the water expands, and contracts when the water shrinks. Further, the reflected image trembles when the water is agitated and divides itself when the water is divided. Thus, the reflected image participates in all the conditions and attributes of the water even as the real sun remains unaffected all the while. Similarly, the Self, although changeless, participates, as it were, in the attributes and states of the body. One's image of who they are seemingly grows, shrinks, and so, as the body grows, shrinks, and so on.

See V. 119, 164, 221, 289, and 386 on *pratibimbavāda*.

See V. 4, 5, 77, 162, 163, and 549 for fools (*mūḍha*). Also see MuṇḍUp 1.2.8; KaUp 1.2.5; MaitrīUp 7.9; BG 17.5–6.

ghaṭā = jar; *bimbitam* = reflection, mirrored; *arka* = sun; *bimbam* = reflection; *mūḍha* = fool; *ravim-eva* = sun itself; *manyate* = thinks; *tathā* = similarly; *cidābhāsam* = reflection of consciousness; *upādhi* = limiting adjunct; *bhrāntyā* = delusion; *jaḍobhimanyate* = stupid person imagines.

*ghaṭāṁ jalāṁ tadgatam-arka-bimbam
vihāya sarvam̄ divi vikṣyate'rkah |
taṭasthitah̄ tat-tritayāvabhāsakah̄
svayam̄-prakāśo viduṣā yathā tathā ||221||*

A wise person rejects the pot, the water, and the sun's reflection in it and, indifferent and independent of them all, so sees the self-luminous' sun in the sky which illuminates these three.

When a person's attention is on the reflection it ignores the real sun in the sky. In order to perceive the original, one must turn one's attention from the reflection to the prototype. The sun does not include the pot, the water, and the reflection. If anything, they are there only to turn one's attention to the original. One should not mistake the reflection for the original.

See V. 119, 164, 220, 289, and 386 on *pratibimbavāda*.

ghaṭāṁ = pot; *jalaṁ* = water; *arka-bimbam* = sun's reflection; *sarvam̄* = all; *divi vikṣyate* = seen in the sky; *arkah̄* = sun; *taṭasthitah̄* = indifferent; *tat-tritayāvabhāsakah̄* = illuminating those three; *svayam̄-prakāśo* = self-luminous; *yathā* = as is.

*deham̄ dhiyam̄ cit-pratibimbam-evam̄
viśṛjya buddhau nibhitam̄ guhāyām |
drasṭāram-ātmānam akhaṇḍa-bodham̄
sarva-prakāśan̄ sad-asad-vilakṣaṇam ||222||
nityam̄ vibhūti sarva-gatam̄ su-sūkṣmam̄
antarbahis-śūnyam̄ ananyam̄ ātmanah̄ |
vijnāya samyam̄ niija-rūpametat̄
pumān vipāpmā virajo vimṛtyuh ||223||*

¹ See US 1.11.11, 'Just as it is seen that a sword shines when it is drawn from its sheath, so the Knower, separated in the dreaming state from cause and effect, is seen to be self-effulgent.' See V. 100, 153, 191, 213, 219, 240, 508, and 536 on self-luminous. 'In the golden space of the heart dwells the Absolute, without parts, without stain. Pure, the light of lights. This light is reflected in all. That shining, everything shines' (Muṇḍ. Up. 2.2.10–11).

Discarding the body, the intellect, and the reflection of consciousness in it, and realizing hidden in the intellect the innermost Self, the witness, which is knowledge absolute, all-luminous, other than the Real or the unreal, eternal, infinite, omnipresent; supremely subtle, devoid of anything interior or exterior, nothing other than the Self, and, realizing the real nature of the Self, becomes free from taint and immortal.

See Br̥hUp 3.8.8; TaittUp 2.2; ŚvetUp 3.8 on this verse.

See KaivUp 1.18 per witness, 'In the three states of consciousness whatever appears as the object of enjoyment or the enjoyer or the enjoyment, I am different from them, the witness, pure consciousness, the eternal Śiva' (*sāksī*). See V. 101, 127, 137, 159, 212, 213, 217, 218, 270, 295, 352, 370, 381, 384, 495, 506, 507, and 552 for references to witness (*sāksī*).

~ See ChānUp 8.3.4, 'This is Brahman, immortal and fearless'.

dehāṁ = body; dhiyāṁ = intellect; cit-pratibimbam = reflection of consciousness; visṛjya = discarding, abandoning; buddhau = intellect; nihitāṁ = placed, bestowed; guhāyāṁ = hidden, innermost; draṣṭāram = seer, witness; akhaṇḍa-bodhāṁ = unlimited knowledge; sarva-prakāśāṁ = all-luminous; sad-asad-vilakṣaṇām = other than the Real or unreal; nityāṁ = eternal; vibhūm = infinite; sarva-gataṁ = omnipresent; su-sūkṣmāṁ = supremely subtle; antarbhāś-śūnyām = devoid of anything internal or external; ananyām = nothing other than; ātmanah = the Self; vijñāya = realizing; pumān = individual; vipāpmā = free from taint, defect; vimṛtyuh = deathless, immortal.

viśokaānanda-ghano vipaścit
su�ani kutaścin na bibheti kaścit |
nānyo'sti panthā bhava-bandha-mukteḥ
vinā sva-tattvāvagamāni mumukṣoh ||224||

The wise, free from sorrow, an embodiment of bliss, have no fear¹ of anything anywhere. For the ardent seeker of liberation there is no other path for freedom from the world's bondage than the realization of one's true nature.

Advaita posits that this Reality can be known only through knowledge of one's own Self. Those who want to know the Reality must make an enquiry. Without enquiry, the sacred teaching is incapable of generating the liberating knowledge.

viśoka = free from grief/sorrow; ānanda = bliss; ghano = compact, solid, material, firm, dense; vipaścit = knowledge of everything, wise, learned; kutaścit = realizes everything; na bibheti = no fear; nānyo'sti panthā = no other path; bhava-bandha-mukteḥ = freedom from the bondage of worldly existence; vinā = without, no other; sva-tattvāvagamām = realization of one's own true nature; mumukṣoh = ardent seeker of liberation.

brahmābbinnatva-vijñānam bhava-mokṣasya kāranam |
yenādvitīyam-ānandam brahma samipadyate budhaiḥ ||225||

¹ See TaittUp 2.7.1, 'reached fearlessness' (*so'bhayam gato bhavati*). Also see ChānUp 8.3.4, 'This is Brahman, immortal and fearless' (*amṛtam abhayam*). Also Br̥hUp 1.4.2, 1.5.3, 3.9.26, 4.2.4, 4.3.20, 4.4.22, and 4.5.15; ChānUp 1.3.1, 8.9.1, 8.10.1, and 8.11.1; TaittUp 2.4; KaUp 3.2 and 6.2-3 on freedom from fear.

The realization of one's non-difference from the Absolute is the cause of liberation from worldly life. By that the wise attain the Absolute, the one without a second,¹ the supreme Bliss.

See MuṇḍUp 2.2.11, 'Brahman alone is all this.' ChānUp 6.2.1, 'It is One alone, without a second.' BrhUp 4.4.19, 'In Brahman there is no diversity whatsoever.'

See MuṇḍUp 3.2.9, 'the knower of the Absolute becomes the Absolute' (*brahmaveda brahmaiva bhavati*). This does not mean a change of state or an attainment. The Sanskrit root '*bhū*' from which '*bhavati*' (becomes) is derived, means both 'being' and 'becoming'. In the present context it refers to 'being'. One is what one always is. To attain the unattained, action is necessary. But to attain the already attained, no action is required. Knowledge of the fact as-it-is will dispel the darkness of ignorance which covers it.

brahmābhinnatva-vijñānam = realization of one's non-difference from the Absolute; *bhava* = worldly life; *mokṣasya* = freedom, liberation; *kāraṇam* = cause, instrument; *advitiyam* = non-dual, one without a second; *ānandam* = bliss; *brahma* = the Absolute; *saripadyate* = to succeed, to become full, complete; *budhaiḥ* = the wise.

*brahmabhūtastu samsṛtyai vidvān nāvartate punah |
vijñātavyam atah samyag brahmābhinnatvam-ātmanah ||226||*

The wise, having become the Absolute, never again return to worldly existence. Therefore, the individual's non-difference from the Absolute has to be fully realized.

Brahmabhūtam is an expression employed in the BG meaning, 'One who has become of the nature of the Absolute'. When a river flows into the ocean, it becomes one with the ocean. When an individual realizes his/her identity with the Absolute, (s)he becomes the Absolute.

See ChānUp 8.15, 'He does not return again.'

brahmabhūtastu = one who has become the Absolute; *samsṛtyai* = worldly existence; *vidvān* = the wise; *nāvartate* = do not return; *punah* = again; *ataḥ* = therefore; *brahmābhinnatvam* = non-difference from the Absolute.

*satyam jñānam anantam brahma viśuddham param svatassiddham |
nityānandaika-rasam pratyag-abhinnam nirantaram jayati ||227||*

The Absolute is Existence, Knowledge, Infinitude,² pure, supreme, self-established, the essence of eternal bliss, non-different from the indweller, partless. It is ever victorious.

satyam = Existence, Real; Truth; *jñānam* = Knowledge; *anantam* = Infinitude; *brahma* = the Absolute; *viśuddhaṁ* = supremely pure; *param* = supreme, highest; *svatassiddham* = self-established, independent; *nityānandaika* = one with eternal bliss; *rasam* = essence; *pratyag-abhinnam* = non-different from the indweller; *nirantaram* = partless, undivided; *jayati* = victorious.

*sad-idam paramādvaitam svasmād-anyasya vastuno'bhāvāt |
na hy-anyad-asti kiñcit samyak-paramārtha-tattva-bodha-daśāyām ||228||*

¹ See ChanUp 6.2.1 (*ekam evādvitīyam*); BrhUp 1.4.17 (*eka eva*); AitUp 1.1.1.
² See TaittUp 2.1.1, 'know the Absolute as Existence, Knowledge, Infinitude'.

This Real is the supremely non-dual¹ reality since nothing else exists different from it. Truly, there is nothing which is other in realization of the absolute Truth.

Advaita is often spoken of as a type of monism. However, Advaita or non-dualism is not a monism as this term is generally understood in the West. Advaita emphasizes 'non'; it negates all duality and difference. Differences are said to be of three kinds: between members of the same class, between different species, or, last, internal differences (*sajātiya*, *vijātiya*, *svagataḥbhedā*). A mere monism may not allow the first two types of difference, but is compatible with the last type. However, Advaita rejects all three types of difference. For this very same reason, Advaitins reject a view of the ultimate Reality as a Person (as is advocated by theism). Thus, to call Advaita 'monism', one should be aware that it is really an 'absolute monism', or a 'complete monism' (so as to distinguish it from all other types of monism).

ad-idam = this Real; paramādvaitam = supremely non-dual; svasmād = since, because; anyasya = nothing else different than; vastuno'bhāvāt = exists; na hyanyad-asti = there is nothing other that is; kiñcit = which; para-mārtha = absolute.

yad-idam sakalam viśvam nānā-rūpam pratītam-ajñānāt |
tat-sarvam brahmaiva pratyastāśeṣa-bhāvanā-doṣam ||229||

This entire universe, which appears to be of diverse forms through ignorance; is only the Absolute freed from all defective understanding.

The universe, filled with attachments and aversions, appears to be real as long as one remains ignorant, but becomes unreal when one is enlightened. Dream appearances appear to be real as long as the dream lasts.

See BrhUp 4.4.19, 'Only by the mind is it to be perceived. In it there is no diversity.'

idam = this; sakalam = determinate; viśvam = universe; nānā-rūpam = diverse forms; pratītam = appears to be; ajñānāt = ignorance; tat-sarvam brahmaiva = all that is the Absolute; doṣam = defect.

mṛt-kārya-bhūto'pi nṛdo na bhinnal;
kumbho'sti sarvatra tu mṛt-svarūpāt |
na kumbha-rūpan prthag asti kumbhab
kuto mṛṣā kalpita-nāma-mātrah ||230||

A jar, though a modification of clay, is not different from it as it is essentially all clay. There is no separate entity of the form of the jar apart from the clay. Why, then, call it a jar? It is merely a false imagined name.

A thing is said to be real when it does not change the nature which is determined to be its own. In regards to clay, the nature which is determined to be its own, clay, does not change. But it is another thing in regards to the objects made of clay. What is known as a pot at one time may be seen later in the form of bits and pieces. The pot, as an effect, changes. The form does not remain the same. Thus the forms are declared to be unreal while the clay, which is changeless, is said to be real. See ChāṇUp 6.1.4,

¹ See Chan.Up 6.2.1 (*ekam evādvīṭiyam*); BrhUp 1.4.17 (*eka eva*); AitUp 1.1.1.

'Just as by means of one lump of clay all that is made of clay becomes known, the modification being only a name arising from speech while the truth is that it is just clay.' See V. 192, 231, 253, and 392 on clay.

mṛt = clay; kārya = modification, change; kumbha-rūpam = form of the jar; mṛṣā = false; kalpita = imagined; nāma = name.

kenāpi mṛd-bhinnatayā svarūpam
ghatasya saṁdarśayitum na śakyate!
ato ghaṭāḥ kalpita eva mohāt
mrdeva satyam paramārtha-bhūtam ||231||

No one is capable of showing the essence of the pot to be other than the clay. Hence, the pot is imagined only due to delusion. Clay alone is the true abiding reality of the pot.

Take the instance of a clay pot. When the form of the pot is perceived without knowledge that the pot is made of clay, it is obvious that no one would deny the truth of its form or the validity of one's perception of the pot on the grounds that one had no knowledge of the substance (clay) from which it was made. The true character of the pot is clay and yet that true character may not be known even while one knows about the shape of the pot. Likewise, one need not deny the form of the pot when one knows the material it is made from. Both statements are true statements about the pot. Neither statement contradicts the other nor is incompatible with it. The predication that the pot is made of clay does not negate the shape of the pot nor does the shape of the pot negate the substantial truth that the pot is but clay in a particular shape. Therefore, each statement is from a particular viewpoint. One viewpoint is formal and pertains to the pot's shape while the other viewpoint points to the pot's essential nature. However, it should be noted that the form depends upon the substance, and not vice versa. See V. 192, 230, 253, and 392 on clay.

kenāpi = by any one; mṛd = clay; bhinnatayā = different than, other than; svarūpam = essence, self-nature; ghatasya = pot; saṁdarśayi-tum = showing; na śakyate = not capable, not able; kalpita = imagined; eva = only; mohāt = delusion; satyam = true; paramārtha = absolute, supreme.

sadbrahmakāryam sakalam sadaiva
san-mātram-etaṁ na tato 'nyad asti!
astīti yo vakti na tasya moho
vinirgato nidritavat-prajalpah ||232||

All that is, being the effect of the Existential Absolute, can be nothing but the Existential. It is pure Existence. Nothing exists other than it. If anyone says there is, their delusion has not vanished and they babble like one in sleep.

See 'All this is only the Absolute' (*sarvam khalvidam brahma*). See also MundUp 2.2.11, 'Brahman alone is all this.' The Vedic verse, 'This universe is the Supreme Absolute' declares that nothing is which is not That. BG 2.16 says, 'The unreal has no existence; the real never ceases to be.'

sat = Existence, Real; brahmakāryam = effect of the Absolute; moho = delusion; vinirgato = vanished; nidritavat-prajalpah = babble like one in sleep.

*brahmaivedam viśvam ityeva vānī
śrautī brûte'harva-niṣṭhā variṣṭhā |
taśmād-etad brahma-mātram hi viśvam
nādiṣṭhānād bhinnatāropitasya ||233||*

In truth, 'All this universe is the Absolute', is the supreme declaration of the *Atharva Veda*. Therefore, this universe is nothing but the Absolute for that which is superimposed is not different from its substratum.

ChāṇUp 3.14.1 declares, 'All this is the Absolute' (*sarvam khalvidam brahma*). See *BṛhUp 4.4.6*, 'There is no diversity whatsoever in It. He goes from death to death who seems to see diversity in It.'

See *MuṇḍUp 2.2.11*; *ChāṇUp 6.2.1*; *BṛhUp 4.4.19* on *Brahman*.

brahmaivedam viśvam variṣṭhā = this universe is the supreme Absolute; *eva* = only; *śrautī* = pertaining to the scriptures; *brûte* = declaration; *atharva* = *Atharva Veda*; *ādiṣṭhānād* = substratum, foundation; *bhinnata* = difference; *āropitasya* = made, raised.

*satyam yadi syāj-jagadetad ātmano
'nantatva-hānir-nigam-āpramānatā |
asatya-vāditvam apisitub syāt
naitat trayam sādhū hitam mahātmanām ||234||*

If the universe is real, the infinitude of the Self will be affected; the scriptures will no longer be authoritative; the Lord will be proclaimed a speaker of untruth. Great Ones consider these three neither good nor beneficial.

If the universe were to be real this would have certain logical consequences. It would mean that the Self, being part of the universe, would be limited and finite. It would mean that the scriptures are no longer authoritative since they declare, in various places, that the Absolute is real and the world is unreal. It would mean that Lord Kṛṣṇa's declarations that the world is just a projection which has no reality would be false.

satyam = real; *jagad* = universe; *ātmano'nantatva* = infinitude of the Self; *hānir* = affected; *nigama* = scriptures; *āpramānatā* = not authoritative; *asatya* = untruth; *vāditvam* = spoken, proclaimed; *trayam* = hree; *sādhū* = good; *hitam* = desirable, beneficial; *mahātmanām* = Great Ones.

*īśvara vastu-tattvajño 'na cāham teṣvavasthitah |
na ca mat-sthāni bhūtāni' tyevameva vyacikathat ||235||*

The Lord, who knows the Truth about things, declared: I do not abide in them nor do beings abide in me.

Waves take their origin from the sea but the sea is not constrained in the waves.
See BG 9.4, 'All this universe is pervaded by Me in My unmanifested form; All beings abide in Me but I do not abide in them.'

īśvara = the Lord; *vastu-tattvajño* = knows the truth about things; *na cāham* = I do not; *teṣvavasthitah* = abide in things; *na* = not; *ca* = and; *mat-sthāni bhūtāni* = things abide in me.

yadi satyam bhaved viśvam suṣuptāvupalabhyatām |
yan-nopalabhyate kiñcid ato'sat svapnavan-mṛṣā ||236||

If the universe is real, let it be perceived in deep sleep also. Since it is not at all perceived in deep sleep, it is false and unreal like a dream.

There cannot be experience without an experiencer. On the other hand, the Self is the experiencing factor in every experience and thus, validates the multiplicity of experiences. The universe, and all experience which flows from it, come and go. Thus, they cannot be real.

See KaivUp 1.13, 'In the state of dreamless sleep in which all things disappear.'

yadi = if; satyam = real; viś varṇ = universe; suṣupti = deep sleep; āvupa-labhyatām = let it be perceived; yan-nopalabhyate kiñcid = since it is not perceived; asat = unreal; svapnavan = dream; mṛṣā = false.

ataḥ prthaṇi nāsti jagat parātmanah
prthak-pratītis tu mṛṣā gunāhivat |
āropita-syāsti kim arthavattā
adhiṣṭham-ābhāti tathā bhramenā ||237||

Therefore, the universe does not exist apart from the supreme Self; perception of its separateness is false like a snake appearing as a rope. Does the superimposed have the quality of producing its appropriate effect? It is the substratum which appears like that due to delusion.

See V. 12, 63, 112, 140, 199, 248, 303, 388, 405, 407, and 550 wherein Śaṅkara makes references to a snake.

ataḥ = therefore; pṛthaṇi = apart from, separate; nāsti = does not exist; jagat = world; parātmanah = supreme Self; prthak = perception; pratītis = separateness; mṛṣā = false; gunāhivat = snake rope; āropita-syāsti = superimposed, deposited on; kim = does; arthavattā = appropriate effect; adhiṣṭham = substratum; bhramenā = delusion; error.

bhrāntasya yad yad bhramatāḥ pratītām
brahmaiva tat tad rajatām hi śuktih |
idānītayā brahma sadaiva rūpyate
tvāropitām brahmaṇi nāma-mātram ||238||

Whatever appears to a deluded person, under the hold of delusion, is the Absolute alone. Silver is nothing but mother-of-pearl. The Absolute is the reality of whatever is referred to as 'this'. Whatever is superimposed on the Absolute is merely a name.

The fundamental cause of suffering is ignorance or superimposition. Ignorance by itself is not enough. In ignorance, one doesn't see what is there. Then one superimposes what is not upon that which is. A human being superimposes upon the Self ideas like, 'I am deficient, inadequate right now'. Why? The evidence for this is compulsiveness/desiring/pursuit of pleasure and security. Why is the gain of security and pleasure so important? It is going to be the means of fulfillment, the means to escape want, inadequacy, incompleteness, bondage. The urge to be complete is what drives all actions.

Compare Śaṅkara's concept of the Absolute which indicates not so much the absence of any character as the impossibility of attributing any conceptual category to Reality. Śaṅkara's Being is not a being among beings. The Being that is the substance cannot be categorized. 'Yato vaco nivartante aprapya manasa saha' – 'whence words return along with the mind, not attaining it.' Śaṅkara's Being is mere Being or Pure Being.

See ChāṇUp 6.1.4, 'By means of just one lump of clay one would perceive everything made of clay – the transformation is a verbal handle, a name, while the reality is just clay.' Also see Br̥hUp 1.4.7. See V. 357 and 399 on names.

bhrāntasya = deluded person; bhramataḥ = delusion; brahmaiva = the Absolute alone; rajatām = silver; śuktih = pearl oyster, mother of pearl; idam = this; rūpyate = reality, form; tvāropitām = superimposed on; brahmaṇi = the Absolute; nāma = name.

ataḥ param brahma sad-advitīyam
viśuddha-vijñāna-ghanām nirañjanam |
prasāntam-ādyanta-vihiṇam akriyam
nirantarānanda-rasa-svarūpam ||239||
nirasta-māyā-kṛta-sarva-bhedam
nityam dhruvam niṣkalam-aprameyam |
arūpam-avyaktam-anākhyam avyayam
jyotiḥ svayam kiñcid idam cakāsti ||240||

Therefore, this supreme Absolute is Real, non-dual,¹ utterly pure, the essence of knowledge, taintless, supremely peaceful, without beginning or end, actionless, of the nature of never-ending bliss, free from all differences due to illusion, eternal, unchanging, without parts, ineffable, formless, unmanifest, nameless, immutable, self-luminous.² This something shines.

See MāṇḍUp 7, '... neither inside nor outside nor both; unseen (*adṛṣṭam*), can't be spoken of (*avyavaharyam*), ungraspable (*agrāhyam*), without distinguishable marks (*alakṣanam*), unthinkable (*acintyam*), unnameable (*avyapadeśyam*), peaceful (*sāntam*), non-dual (*advaitam*), auspicious (*śivam*).'

See ŚvetUp 6.19, 'without parts, without activity' (*niṣkalam niṣkriyam*); also 6.12.

See also KaivUp 1.20–23 on the Absolute.

ataḥ = therefore; param brahma = supreme Absolute; sat = Real, Existence; advitiyam = non-dual, one without a second; viśuddha = utterly pure; vijñāna-ghanām = essence or homogenous mass of knowledge, wisdom; nirañjanam = stainless, taintless; prasāntam = supremely peaceful, highest peace; ādyanta-vihiṇam = without beginning or end; akriyam = actionless; nirantarānanda-rasa-svarūpam = of the nature of never-ending bliss; nirasta-māyā-kṛta-sarva-bhedam = that from which all differences due to illusion have been cast off; nityam-eternal; dhruvam = unchanging; niṣkalam = without parts, complete; aprameyam = ineffable, beyond the faculty of reasoning, immeasurable; arūpam = formless; avyaktam = unmanifest, subtle; anākhyam = nameless; avyayam = immutable; jyotiḥ svayam = self-effulgent, self-luminous; kiñcit = something; idam = this; cakāsti = shines.

¹ See ChanUp 6.2.1 (*ekam evādvitiyam*); Br̥h Up 1.4.17 (*eka eva*); AitUp 1.1.1.

² See US 1.11.11; MuṇḍUp 2.2.10–11. Also see V. 100, 153, 191, 213, 221, 508, and 536 on self-luminous.

*jñātr-jñeya-jñāna-śūnyam anantam nirvikalpakam |
kevalākhaṇḍa-cinmātrani parān tattvān vidur-budhāḥ ||241||*

The wise realize the supreme Truth, which is void of the distinctions of knower, the object known, and act of knowledge; which is infinite, indeterminate, totally unbroken pure consciousness.

Truth is a tantalizer. It is the immense mystery which knowledge cannot contain. It is a pathless land. It is the song which calls to every person who seeks to find the basic, intrinsically intelligible bedrock of it all from which everything arises and into which experience culminates.

jñātr = knower; jñeya = known; jñāna = knowledge; śūnyam = devoid of; anantam = infinite; nirvikalpakam = indeterminate, impartite; keva-lākhandamātrām = totally unbroken pure consciousness; param tattvām = supreme truth; vidur-budhāḥ = the wise realize.

*abeyam-anupādheyam mano-vācām-agocaram |
aprameyam-anādyantam brahma pūrṇam mahaṁ-mahāḥ ||242||*

It can neither be thrown away nor taken up; it is beyond mind and speech, immeasurable, without beginning or end; it is the Absolute, full, the greatest of the great.

The Self cannot be thrown away, for it is one's essential nature and it cannot be taken up, for it is already present.

See BrhUp 5.1.1, 'This is full, that is full' (*pūrṇam adah pūrṇam idam*); see also MundUp 2.2.11, 'Brahman alone is all this'. ChānUp 6.2.1, 'It is One alone, without a second'. BrhUp 4.4.19, 'In Brahman there is no diversity whatsoever'.

aheya = thrown away; anupādheyam = taken up; mano = mind; vācām = speech; agocaram = beyond, unattainable; aprameyam = immeasurable, beyond the faculty of reasoning; anādyantam = without beginning or end; brahma = the Absolute; pūrṇam = full, complete; mahaṁ-mahāḥ = greatest of the great.

*tat-tvam-padābhyaṁ abhidhīya-mānayoh
brahmātmanoḥ śodhitaylor yadīttham |
śrutyā tayos-tat-tvam-asīti samyak
ekatvam-eva pratipādyate muhuh ||243||*

The scriptural statement, That thou art, repeatedly establishes the absolute oneness of the Absolute and the individual, thus indicated by the words That and thou, and whose meanings have been examined and determined.

The knowledge that one obtains through śruti texts like *tat tvam asi* is immediate and non-relational. Such texts signify the transcendental non-dual Reality. *Tat tvam asi* – That thou art. 'That' (*tat*) refers to the Absolute or *Brahman*. 'Thou' (*tvam*) refers to the individual. 'Art' (*asi*) points to the essential non-difference between the two. *Brahman*, by nature, is infinite, omnipotent, omnipresent, omniscient, immortal, and so on. The individual, seemingly is finite, mortal, limited, and so on. How can that which is Infinite and immortal be non-different from that which is finite and mortal?

Before we actually interpret the *mahāvākyā* ‘*tat tvam asi*’, it should be noted that an understanding of a *mahāvākyā* involves a two-fold benefit. Even in an empirical statement which involves grammatical coordination, there is this two-fold benefit. For instance, in the phrase, ‘blue lotus’, both the color ‘blue’ benefits as well as the flower ‘lotus’. The idea of ‘blueness’ removes all other possible colors from the lotus and ‘that’ which is blue is precisely a ‘lotus’. Thus, each is enriched and benefits from their association.

In a similar manner, ‘*tat*’, by its association with ‘*tvam*’ removes the misconception that it is remote, unattainable, hidden, and reveals itself as that which is ever-manifest, immediate, direct, and the innermost Self. In a similar manner, ‘*tvam*’, in its association with ‘*tat*’ removes the misconception that it is mortal, finite, bound, and imperfect and reveals itself as that which is self-existent, ever-pure, ever-free, and immortal. Thus, what was conceived of as the farthest of the far is revealed as nearer than the nearest; what appeared to be unattainable is already attained; what is hidden is really self-manifest (see MundUp 3.1.7–8).

See ChāṇUp 6.8.7 on ‘*Tat tvam asi*’. See V. 251, 253–65, and 284 on *Tat tvam asi*.

tat = That; *tvam* = thou; *padābhyaṁ* = meaning; *abhidhīya-mānayoḥ* = examined and determined; *brahmātmanoḥ* = the Absolute and the individual; *śrutyā* = scripture; *tat-tvam-asīti* = That thou art; *ekatvam-eva* = absolute oneness, oneness alone; *pratipādyate* = attains, acknowledges, establishes, answered affirmatively; *muhuḥ* = constantly, repeatedly.

aikyam taylor lakṣitayor na vācyayoh
nigadyate'nyonya-viruddha-dharmiṇoḥ |
khadyota-bhānvor-iva rāja-bhṛtyayoh
kūpāmbu-rāśyoḥ paramāṇu-mervoh ||244||

These two have qualities, mutually contradictory to each other, like a firefly and the sun, like a servant and the king, like a well and the ocean, like an atom or Mount Meru. Divesting these terms of their relative associations, identity is affirmed between them taking, not their literal meaning, but their implied meaning.

‘These two’ are ‘*tat* = That’ and ‘*tvam* = thou’. That has the qualities of omniscience, omnipotence, omnipresence, infinitude, immortality, and so on. Thou has the qualities of limitedness, finitude, mortality, stupidity, and so on. When the primary meaning of a term does not make sense, one should resort to its secondary meaning in order to do so. See V. 244 on *tat tvam asi*. Also see V. 251, 253–65, and 284.

aikya = identity; *laksitayor* = implied meaning; *na vācyayo* = not literal meaning; *nigadyate* = to speak; *anyonya-viruddha-dharmiṇoḥ* = mutually contradictory qualities; *khadyota* = firefly, glow-worm; *bhānvor* = sun; *rāja* = king; *bhṛtyayoh* = servant; *kūpāmbu* = well; *rāśyঃ* = ocean; *paramāṇu* = atom; *mervoh* = Mount Meru.

taylor-virodho'yanī upādhi-kalpito
na vāstavah kuścid-upādhireṣāḥ |
iśasya māyā mahad-ādi-kāraṇāṁ
jīvasya kāryamī śṛṇu pañcakośam ||245||

The opposition between them is imagined due to their limiting adjuncts. These adjuncts are not real. Listen! *Māyā* is the limiting adjunct of the Lord and the cause of ‘the great’ and so on; the five sheaths, which are the effects of *māyā*, are the limiting adjuncts of the individual.

The opposition between ‘That’ and ‘thou’ is in their literal meanings. This opposition is not real. By employing the secondary meaning of the terms in the *mahāvākyā*, one removes the incompatible determinants of each term. By removing omniscience, omnipotence, etc., from ‘That’ and by removing limitedness, boundness, fallibility, etc., from ‘thou’, while retaining the common element between them, i.e., consciousness, *tat tvam asi* conveys a sense of non-relational identity. Some implications from this interpretation include: What we usually associate with ‘thou’ (such as suffering) is canceled by its association with ‘That’ and what we usually associate with ‘That’ (remoteness, etc.) is canceled by its association with ‘thou’.

See V. 67, 110–112, 125, 406, 497, and 574 on *māyā*.

virodha = opposition; *jīvasya* = individual; *upādhi-kalpito* = imaginary limiting adjuncts; *na vāstavah* = not real; *īśasya* = the Lord; *māyā* = illusion; *mahad-ādi* = the Great, the first evolution of primordial nature and so on; *pañcakośam* = five sheaths.

*etāv-upādhi para-jīvayos-tayoḥ
samyaṇi nirāse na paro na jīvah |
rājyam narendrasya bhaṭasya khetakah
taylor-apohe na bhaṭo na rājā ||246||*

When the limiting adjuncts of the Lord and of the individual are completely rejected, there is no Lord and there is no individual. A kingdom is the symbol of a king, and a shield of a soldier. When they are removed, there is neither king nor soldier.

The limiting adjunct of the Lord is *māyā*, which is the cause of the entire world. The limiting adjunct of the individual is the five sheaths. However, they are not real.

upādhī = limiting adjuncts; *samyaṇi nirāse* = completely rejected; *na paro* = no Lord; *rājyam* = king; *narendrasya* = kingdom; *bhaṭasya* = soldier; *khetakah* = removed.

*athāta ādeśa iti śruthi-svayam
niṣedhati brahmāni kalpitam dvayam |
śruti-pramāṇānugṛhīta-yuktyā
taylor-nirāsaḥ karanīya evam ||247||*

The scripture itself, by the words, ‘Now, this is the injunction’, forbids imagined duality in the Absolute. The removal of the two is thus to be facilitated by reasoning supported by scriptural texts.

See BrhUp 2.3.6, ‘Here, then, is the rule of substitution: “not this, not this”, for there is nothing beyond this “not”.’

ādeśa = injunction; *iti* = his; *śruthi-svayam*-scripture itself; *niṣedhati* = forbids; *brahmāni* = the Absolute; *kalpitam dvayam* = imagined duality; *śruti-pramā* = scriptural truth; *añānugṛhīta* = promoting, facilitating.

*nedamī nedamī kalpitavān na satyam
raju dṛṣṭa-vyālavat svapniava! ca |
itthamī dṛṣyanī sādhu-yuktyā vyapohya
īneyah paścad eka-bhāvas-taylor yaḥ ||248||*

Neither this, nor this, because they are imagined like the snake and the rope, and like objects seen in a dream, are not real. Thus, by proper reasoning, completely eliminate the seen in this way, and realize their identity.

See BrhUp 2.3.6, 'not this, not this' (*na iti, na iti – neti, neti*); see also BrhUp 3.8.8.

See V. 12, 63, 112, 140, 199, 237, 303, 388, 405, 407, and 550 wherein Śaṅkara makes references to a snake.

nedam = this is not, neither this; *kalpitatvān* = imagined; *na satyam* = not real; *raju* = rope; *drṣṭa* = seen; *svapnavat* = dream; *drśyam* = objects seen; *sādhu-yuktyā* = proper reasoning; *vyapohya* = remove, destroy, eliminate; *eka-bhāvas* = oneness, identity, absence of difference.

tatas-tu tau lakṣaṇayā sulakṣyau
taylor-akhaṇḍaika-rasatva-siddhaye |
nālām jahatyā na tathājahatyā
kintūbbhayārthaṁkayaiva bhāvyaṁ ||249||

Hence, the two terms are to be correctly understood through their implied meanings in order to clearly establish the import of absolute identity between them. Neither the method of total rejection nor total non-rejection will suffice; but by a combination of both meanings.

Besides their primary meanings, words also have implied meanings. When in a given context the primary meaning of a word is found to be unintelligible, then the word must be understood in a secondary sense. For instance, the sentence, 'the hamlet on the Ganges', cannot be interpreted literally and remain meaningful. Villages are not literally 'on the water'. Thus the implied meaning, 'on the bank of the river', must be supplied to convey the import of the sentence. Secondary implication has been divided into three kinds: exclusive (*jahallakṣaṇā*), inclusive (*ajahallakṣaṇā*), and quasi-inclusive (*jahad-ajahallakṣaṇā*). Exclusive implication is when the implied meaning of a word or an expression excludes the primary meaning. In this type, the implied meaning is other than, but nonetheless related to, the primary meaning which is completely given up. In the sentence, 'the hamlet on the Ganges', the primary meaning of the word 'Ganges' is completely given up and the bank which is related to the river is implied. Inclusive implication includes the primary meaning in the implied sense. In this type, a meaning is implied which is other than the primary meaning of the word, yet which is related to it with the primary meaning not being given up. In the sentence, 'the school works today', the word 'school' indicates the members of the school. Thus the primary sense is maintained and included in the implied meaning. And, last, quasi-inclusive implication is when part of the primary sense of a word is given up and part of it is retained. For instance, in the sentence, 'this is that Devadatta', the meaning of the word 'this' refers to Devadatta as qualified by present time and place, and the meaning of the word 'that' refers to the same Devadatta as qualified by past time and place. The primary meanings of the two terms are incompatible. Thus, in quasi-inclusive implication, part of the meaning of the words 'this' and 'that' viz., the individual Devadatta, is accepted and the other part of their meanings, viz., 'as qualified by temporal and spatial qualifications, etc.' is rejected.

tataḥ = therefore; *lakṣaṇayā* = implied, secondary meanings; *sulakṣyau* = correctly understood; *akhaṇḍaika* = absolute identity, imparite oneness; *rasatva* = essence;

siddhaye = established; nālām jahatyā = neither the method of total rejection, exclusive implication; na tathājahatyā = nor that of total non-rejection, non-exclusive implication; kintūbhayārthāt-mikayaiva = but by a combination of both meanings.

sa devadatto'yan-itīha caikatā
viruddha-dharmāniśam apāsyā kathyate |
yathā tathā tat-tvam-asiti vākye
viruddha-dharmān ubhayatra hitvā ||250||
sanilakṣya cīn-mātratayā sadātmānoḥ
akbanda-bhāvah paricīyate budhaiḥ |
evānī mahā-vākyā-śatena kathyate
brahmātmanor-aikyam akhaṇḍa-bhāvah ||251||

Just as in the sentence, 'This is that Devadatta', the identity is expressed by eliminating the contradictory qualities, so in the sentence, 'That thou art', by rejecting the contradictory qualities in both words, the wise experience the true Self as being limitless consciousness.¹ Thus, the identity of the Absolute and the individual and their unlimited nature is conveyed by hundreds of great statements.

Each of these great sayings imparts a two-fold knowledge which gives a proper understanding of the scripture. First, they remove the deep-seated misconception of an individual that they are finite, bound, imperfect, and mortal beings. They reveal that the true Self of each individual is infinite, ever-free, ever-perfect, and immortal. And second, they remove the deep-rooted misconception that the supreme Reality is remote, unattainable, hidden, and they declare that the supreme Reality is the innermost self of all, the self manifest, immediate, and direct: 'That Brahman is vast, self-luminous, inconceivable, subtler than the subtle. That shines forth. That is far beyond what is far, and yet here very near at hand. That is seen here, dwelling in the cave of the heart of conscious beings' (MuṇḍUp 3.1.7). Thus, the unattainable becomes the already attained, and the farthest of the far becomes the nearest of the near.

See ChāṇUp 6.8.7, 'tat tvam asi'. See, for *tat tvam asi*, V. 243, 253–65, and 284.

sa devadatto'yan = this is that Devadatta; aikatā = identity, oneness; viruddha-dharmāniśam = contrary qualities; apāsyā = throw away, eliminate; tat-tvam-asi = That thou art; hitvā = the wise; cīn-mātratayā = limitless consciousness; sadātmānoḥ = the true Self; akhaṇḍa-bhāvah = unlimited, unbroken nature; mahā-vākyā-śatena = hundreds of great sayings; kathyate = conveyed, spoken; brahmātmanor-aikyam = oneness of the Absolute and the individual (or Self).

asthūlam ityetad asan nirasya
siddham svato vyomavad-apratarkyam |
ato mṛṣā-mātram-idam pratītam
jahībi yat-svātmatayā grhitam |
brahmāham-ityeva viśuddha-buddhyā
viddbhi svam-ātmānam akhaṇḍa-bodham ||252||

¹ See BrhUp 2.4.12, 'limitless mass of consciousness only'.

After rejecting the false, in accordance with such statements as, 'Not gross, and so on',¹ one realizes the Self, which is self-established, which is beyond reasoning like the sky. Therefore, let go of this, which you think to be your own Self. With a purified understanding that 'I am the Absolute',² know your own Self to be indivisible intelligence.

Rejecting the false implies ceasing to dwell on sense objects. The root of bondage is the perception of difference between the Self and the not-self. The pursuit of sense objects increases the binding tendencies. Stop thinking of them. When the heart is peaceful, the Self becomes manifest.

asthūlam = not gross; nirasya = reject; siddham svato = self-established; vyomavat-apratarkyam = beyond reasoning like the sky; mṛṣā = false; jahīhi = discard; gr̥hitam = caught hold of; brahm-āham = I am the Absolute; viśuddha-buddhyā = purified understanding; viddhi = know; svam-ātmanam = own Self; akhaṇḍa-bodham = indivisible intelligence, knowledge.

mṛt-kāryāni sakalāni ghaṭādi satataṁ mṛṇ-mātram-evābhītaḥ
tadvat saj-janitāni sadātmakam idāni san-mātram-evākhilam |
yasmān-nāsti satāḥ param kīm-āpi tat satyāni sa ātmā svayam
tasmāt tat-tvam-asi praśāntam-amalāni brahmādvayāni yat-param ||253||

Whatever is made of clay, like a pot and so on, is only and always entirely nothing but clay. Similarly, all this that is the effect of the Real, is the Real itself, and entirely nothing but the Real. Because nothing exists, anywhere, anytime, other than the Real, That is the Truth, your own Self. Therefore, That thou art, supremely serene, pure, the Supreme, the non-dual³ Absolute.

See ChāṇUp 6.1.4, 'Just as by means of one lump of clay all that is made of clay becomes known, the modification being only a name arising from speech while the truth is that it is just clay.' See V. 192, 230–31, and 392 on clay.

See ChāṇUp 6.8.7, 'That is the truth. That is the Self. That thou art' (*tat satyam, sa ātmā, tat tvam asi*). See V. 243, 251, 253–65, and 284 on *tat tvam asi*.

mṛt-kāryāni = made of clay; ghaṭādi = pot; satataṁ mṛṇ-mātram-evābhītaḥ = is only and always, entirely nothing but clay; tadvat = similarly; nāsti = it is not, nothing exists; satyāni = truth; ātmā svayam = own Self; tasmāt = therefore; tat-tvam-asi = That thou art; praśāntam = supreme peace; amalāni = pure, stainless, without defects; brahmādvayāni = the non-dual Absolute; param = supreme.

nidrā-kalpita-deśa-kāla-viṣaya-jñātrādi sarvāni yathā
mithyā tadvad-ihāpi jāgrat jagat svājnāna-kāryatvataḥ |
yasmād-evam idāni śarīra-karaṇa-prāṇāhamādyapyaśat
tasmāt tat-tvam-asi praśāntam amalāni brahmādvayāni yat param ||254||

Just as place, time, objects, their knower and so on imagined during sleep are all unreal, so too, here in the waking state the world is a projection of one's own ignorance. Likewise, this body, the sense organs, the vital breath, the ego, and so on, are all unreal. Therefore, That thou art, supremely serene, pure, the Supreme, the non-dual⁴ Absolute.

¹ See Br̥hUp 3.8.8, 'neither gross nor fine . . .' (*asthūlam anaṇu*); see also Br̥hUp 2.3.6.

² See Br̥hUp 1.4.10, 'I am the Absolute' (*aham brahmāsmi*).

³ See ChanUp 6.2.1, Br̥hUp 1.4.17, AitUp 1.1.1.

⁴ See ChanUp 6.2.1 (*ekam evādvītiyam*); Br̥hUp 1.4.17; AitUp 1.1.1.

See ChāṇUp 6.8.7, 'That is the Self. That thou art' (*sa ātmā; tat tvam asi*). See, on *tat tvam asi*, V. 243, 251, 253–65, and 284.

nidrā = sleep; *kalpita* = imagined; *deśa* = place; *kāla* = time; *viṣaya* = objects; *jñātrādi* = knower and so on; *sarvam* = all; *yathā* = just as; *mithyā* = unreal, illusory; *tadvadīhāpi* = so too, here; *jāgrat* = waking state; *jagat* = world; *svajñāna-kāryatvataḥ* = projection of one's own ignorance; *idam śārīra* = this body; *karāṇa* = sense organs; *prāṇāhamādi* = vital breath, egoism.

jāti-nīti-kula-gotra-dūragam
nāma-rūpa-guṇa-doṣa-varjitam |
deśa-kāla-viṣayātivarti yat
brahma tat-tvam-asi bhāvayātmani ||255||

That Absolute, which is far from caste, creed, family, and lineage; which excludes the defects of name and form and qualities; which transcends place, time, and sense objects; meditate in your mind, That thou art.

The Great Saying gives a two-fold knowledge: by declaring oneness of the individual with the Absolute, it removes the deep-seated misconception about oneself that one is bound, mortal, finite, and impure, and reveals that one is ever free, immortal, etc. By declaring that the Absolute is the innermost Self of everyone, this removes one's misconceptions about the Divine that it is far away, inaccessible and reveals that it is immediate/direct/nearer than the nearest. The unattainable is already attained

See ChāṇUp 6.8.7, '*tat tvam asi*'. See, on *tat tvam asi*, V. 243, 251, 253–65, and 284.

jāti = caste; *nīti* = creed, rules for ethical living; *kula* = family; *gotra* = lineage; *dūragam* = far from; *nāma* = name; *rūpa* = form; *guṇa* = qualities; *doṣa* = defects; *varjitam* = exclude, abandon; *deśa* = place; *kāla* = time; *viṣayātivarti* = transcends sense objects.

yatparamā sakalavāgagocaram
gocaram vimala-bodha-cakṣuṣah |
śuddha-cidghanam anādivastu yad
brahma tat-tvam-asi bhāvayātmani ||256||

That Absolute, which is supreme; beyond words, yet attainable by an eye of wisdom which is totally free from defects; which is an embodiment of pure consciousness; which eternally exists; meditate in your mind, That thou art.

See ChāṇUp 6.8.7, '*tat tvam asi*'. See, on *tat tvam asi*, V. 243, 251, 253–65, and 284.

paramā = supreme; *sakalavāgagocaram* = beyond words, beyond the reach of all speech; *gocaram vimala-bodha-cakṣuṣah* = attainable by the eye of wisdom which is extremely pure, taintless; *śuddha-cidghanam* = and embodiment of, compacted of pure consciousness; *anādivastu* = that which is the eternal being, which exists eternally.

śadbhir-ūrbhibhir-ayogi yogi-hṛd-
bhāvitam na karāṇair-vibhāvitam |
buddhyavedyam anavadyabhūti yad
brahma tat-tvam-asi bhāvayātmani ||257||

That Absolute, which is untouched by the six waves; which is meditated on in the hearts of yogis; which cannot be known by the sense organs; which cannot be known by the intellect; which is of an untainted excellence; meditate in your mind, That thou art.

The six waves are hunger, thirst, grief, delusion, old age, and death.

Compare KenaUp 3, 'It is other than all that is known, and It is also beyond the unknown.'

See ChānUp 6.8.7, 'tat tvam asi'. See, on *tat tvam asi*, V. 243, 251, 253–65, and 284.

ṣaḍbhīr = six; ūrmibhir = waves; ayogi = untouched, not affected by; yogihṛd-bhāvitam = meditated on in the hearts of yogis; na karaṇair-vibhāvitam = not apprehended by the sense organs; buddhyavedyam = not knowable by the intellect; anavadyabhūti = of an untainted, flawless excellence.

bhrānti-kalpita-jagat-kalāśrayaṁ
svāśrayaṁ ca sad-asad-vilakṣaṇaṁ |
niṣkalam̄ nirupamānam̄ ṛddhimat̄
brahma tat-tvam-asi bhāvayātmani ||258||

That Absolute, which is the substratum of the limited universe which is erroneously imagined upon it; which is self-established and other than the Real or the unreal; which is without parts; which is beyond compare and magnificent; meditate in your mind, That thou art.

The space within a pot is the same as the space outside the pot. A wave (limited by name/form) is but a small part of the ocean. As water the wave is identical with water. One is the water of the wave and not the individual drop of water.

See ŚvetUp 6.19, 'without parts' (*niṣkalam̄*); also 6.12.

See ChānUp 6.8.7, 'tat tvam asi'. See, on *tat tvam asi*, V. 243, 251, 253–65, and 284.

bhrānti-kalpita = erroneously imagined or superimposed; jagat-kalāśrayaṁ = limited universe, restricted basis; svāśrayaṁ = established in itself; sad-asad-vilakṣaṇaṁ = other than the Real or the unreal; niṣkalam̄ = without parts; nirupamānam̄ = incomparable; ṛddhimat̄ = magnificent.

janma-vṛddhi-parinatya-pakṣaya-
vyādhi-nāśana-vihīnam̄ avyayam̄ |
viśva sṛṣṭyava-vighāta-kāraṇaṁ
brahma tat-tvam-asi bhāvayātmani ||259||

That Absolute, which is devoid of birth, growth, change, decay, disease, and death; which is indestructible; which is the cause of the creation, preservation, and dissolution of the universe; meditate in your mind, That thou art.

See ChānUp 6.8.7, 'tat tvam asi'. See, on *tat tvam asi*, V. 243, 251, 253–65, and 284.

janma = birth; vṛddhi = growth; parinatih = change; apakṣaya = decay; vyādhi = disease; nāśana = death; vihīnam̄ = devoid of; avyayam̄ = indestructible; viśva = universe; sṛṣṭyava-vighāta-kāraṇaṁ = cause of the creation, preservation, and dissolution.

*asta-bhedam anapāsta-lakṣaṇaṁ
niṣṭaraṅga-jalarāśi-niṣcalam |
nityamuktam-avibhakta-mūrti yad
brahma tat-tvam-asi bhāvayātmani ||260||*

That Absolute, which is free from all differences; which is inseparably characterized by defining marks; which is calm like a waveless ocean; which is ever-free; which is of indivisible form; meditate in your mind, That thou art.

See ChāṇUp 6.8.7, ‘*tat tvam asi*’. See, on *tat tvam asi*, V. 243, 251, 253–65, and 284.

asta-bhedam = that which is free from all differences; *anapāsta-lakṣaṇaṁ* = inseparably characterized by defining marks; *niṣṭaraṅga-jalarāśi-niṣcalam* = calm like a waveless ocean; *nityamuktam* = ever = free; *avibhakta-mūrti* = of indivisible form, undifferentiated nature.

*ekam-eva sad-anekakāraṇaṁ
kāraṇāntara-nirāsy-a-kāraṇam |
kārya-kāraṇa-vilakṣaṇaṁ svayaṁ
brahma tat-tvam-asi bhāvayātmani ||261||*

That Being, which is one only, is the cause of multiplicity; is itself without a cause; is other than both causes and effects being self-existent; meditate in your mind, That thou art.

Being constitutes the thread which gives certainty its allurement. Being (*sattā-mahāsamanya*) is the most universal concept, according to Śaṅkara, a universality which goes beyond that of any genus. At the same time, it is obscure and indefinite. ‘Being-itself’ cannot be comprehended by anything that is, and yet it is somehow a self-evident concept which can never be deduced from any higher concept nor represented by any lower one. All knowledge makes use of it, and yet it still remains incomprehensible.

See ChāṇUp 6.8.7, ‘*tat tvam asi*’. See, on *tat tvam asi*, V. 243, 251, 253–65, and 284.

ekam-eva = one only; *sat* = Being, Real, Existence; *anekakāraṇaṁ* = cause of multiplicity, manyness, duality; *kāraṇāntara-nirāsy-a-kāraṇam* = the causer itself has no cause; *kārya-kāraṇa-vilakṣaṇaṁ* = other than both causes and effects.

*nirvikalpakam-analpam-akṣaraṇaṁ
yat-kṣarāksara-vilakṣaṇaṁ param |
nityam-avyaya-sukham nirāñjananam
brahma tat-tvam-asi bhāvayātmani ||262||*

That Absolute, which is without distinctions; infinite;¹ imperishable; other than the perishable and the imperishable; supreme; eternal; of undiminishing bliss; taintless; meditate in your mind, That thou art.

See ChāṇUp 6.8.7, ‘*tat tvam asi*’. See, on *tat tvam asi*, V. 243, 251, 253–65, and 284.

¹ See KaUp on infinite (*nityo nityānām*).

nirvikalpakam = impartite, without distinctions; analpam = huge, infinite; akṣaram = imperishable, undecaying, all-enveloping; yat-kṣarāk-ṣara-vilakṣaṇam = that which is other than the perishable or imperishable; param = supreme, superior; nityam = eternal; avyaya-sukham = of undiminishing bliss, eternal, imperishable bliss; nirāñjanam = taintless, pure.

*yad vibhāti sad-anekadhbā bhramāt
nāma-rūpa-guṇa-vikriyātmanā !
hemavat svayam-avikriyān sadā
brahma tat-tvam-asi bhāvayātmani ||263||*

That Absolute, which, due to delusion, appears variously assuming names and forms, attributes and actions; which like gold, is itself always unchanging; meditate in your mind, That thou art.

Imagine a big building collapsing. Some rooms are in ruins, others intact. But can one speak of the space as ruined or intact? The structures suffer and change, not the space. A goldsmith melts down old ornaments to make new ones. Sometimes a good piece accidentally goes with the old. He is not worried. He knows that no gold has been lost.

See ChāṇUp 6.8.7, 'tat tvam asi'. See, on *tat tvam asi*, V. 243, 251, 253–65, and 284.

vibhāti = appears; bhramāt = due to delusion, error, false; nāma-rūpa = names and forms; guṇa-vikriyā = attributes and actions; hemavat = like gold; svayam-avikriyām = itself unchanging; sadā = always.

*yac cakāstyanaparam parāt-param
pratyag eka-rasam ātma-lakṣanam |
satya-cit-sukham anantam avyayam
brahma tat-tvam-asi bhāvayātmani ||264||*

That Absolute, shines, beyond which there is nothing before or after; which is beyond the supreme; the innermost Self; of a single essence; whose mark is the Self; which is of the nature of Existence, Consciousness, Bliss; infinite; eternal; meditate in your mind, That thou art.

See Br̥hUp (*tadetad brahmāpūrvam anaparam*).

See MuṇḍUp (*akṣarāt paratalah parah*).

See PraśnaUp.

See ChāṇUp 6.8.7, 'tat tvam asi'. See, on *tat tvam asi*, V. 243, 251, 253–65, and 284.

cakāstya = shines; anaparam = beyond which there is nothing before or after; parāt-param = beyond the supreme; pratyag = innermost; eka-rasam = single essence; ātma-lakṣanam = whose mark is the Self; satya-cit-sukham anantam avyayam = Truth, Existence, Consciousness, Bliss, infinite, eternal.

*uktam-artham imam-ātmani svayam
bhāvaya prabhitā-yuktibhir dhīyā !
saniśayādi-rahitam karāmbuvat
tena tattva-nigamo bhavīṣyatī ||265||*

You, yourself, meditate with a blemishless mind, employing authoritative reasoning, on this teaching which has been conveyed to you. By that means one will realize the Truth, free from doubt, like water in the palm of the hand.

Not only should one hear the Truth from another, but one must also meditate upon that Truth and reason about that Truth and, finally, experience it for oneself.

uktam-artham = this teaching; svayāṁ bhāvaya = yourself meditate; prathita-yuktibhiḥ = by famous or authoritative reasoning; dhīyā = blemishless mind; samśayādi-rahitam = free from doubt; karāmbuvat tena = like water in the palm of the hand; tattvanigam = the truth arises.

*svāṁ bodhamātrāṁ pariśuddha-tattvāṁ
vijñāya saṅge nṛpavac ca sainye l
tadātmānaivātmanī sarvadā sthito
vilāpaya brahmaṇi viśva-jātam ||266||*

Realizing yourself in this collection as pure knowledge, free from all false notions, like the king in an army, and being ever established in one's own Self, merge all that is brought into existence into the Absolute.

A king is identified by his army which consists of a multitude of men, their equipment and so on. Likewise, one should realize that their individuality is nothing but a combination of diverse elements. Merge all multiplicity into the Self: 'Merge the earth in water, the water in fire, fire in air, air in space, space in the unmanifest, the unmanifest in the Self. I am that Hari, the Pure.'

bodhamātrām = knowledge; pariśuddha = supremely pure; tattvām = real nature; vijñāya = realizing; saṅge = collection, assembly; nṛpa = king; sainye = army sarvadā sthito = ever established; viśva-jātam = all that is brought into existence.

*buddhau guhāyām sad-asad-vilakṣaṇām
brahmāsti satyām param-advitīyam l
tad-ātmanā yo'atra vased guhāyām
punar na tasyāṅga-guhā-praveśāḥ ||267||*

In the cave of the intellect, there is the true, the supreme non-dual¹ Absolute which is other than the real or the unreal. For one who lives in this cave as that Self, there is no further return to the cave of the body.

See KaUp 2.1.12, 'The person of the size of a thumb resides in the middle of the body' (*aṅgūṣṭha mātrāḥ puruṣo madhya ātmani tiṣṭhati*); KaUp 1.3.13, 'Lodged in the secret place' (*loke guhām praviṣṭau*). See verse 134 for the cave and V. 191, 219, and 257 for the heart.

buddhau guhāyām = cave of the intellect; sad-asad-vilakṣaṇām = other than the real or the unreal; brahmāsti satyām param-advitīyam = there is the true, supreme non-dual Absolute; punar na tasyāṅga-guhā-praveśāḥ = there is no return again to the cave of the body.

¹ See ChanUp 6.2.1; BṛhUp 1.4.17 (*eka eva*); AitUp 1.1.1.

jñāte vastunyapi balavatī vāsanānādir-eṣā
 kartā bhoktāpy-aham-iti dṛḍhā yāsyā saṁsāra-hetuḥ |
 pratyag-dṛṣṭātmāni nivasatā sāpaneyā prayatnāt
 muktim prāhus-tad-iba munayo vāsanā-tānavam् yat ||268||

Even after the Self is known, there remain strong, beginningless, obstinate residual impressions such as doership and enjoyment, which are the cause of one's worldly existence. They have to be carefully removed with effort by living in a state of constant inward-viewing of the Self. Sages call this slaying of the residual impressions, liberation.

The seeker is who or what one is seeking. Looking (for it elsewhere) necessarily means it can't be found. Everything is within the Self. Know the Self and everything is known. That is why one is told to meditate on the Self, contemplate the Self, experience the Self, lose oneself in the Self.

balavatī = strong; vāsanānādir = beginningless residual impressions; kartā bhoktāpi = doership and enjoyment; dṛḍhā = strong, not easily broken, obstinate; saṁsāra-hetuḥ = cause of worldly existence; pratyag-dṛṣṭātmāni = state of inward viewing; nivasatā = by living; sāpaneyā prayatnāt = it should be removed by effort; muktim = liberation; muni = sages.

aham maneti yo bhāvo dehākṣādāv-anātmani |
 adhyāśo'yaṁ nirastavyo viduṣā svātma-niṣṭhayā ||269||

This idea of 'me' and 'mine' exists in the body, the sense organs, and so on, that are the not-self. The wise must destroy this superimposition by being firmly established in their own Self.

See V. 39, 181, 271, 279–86, 307, 393, 407, and 462 on superimposition.

aham = 'I'; maneti = mine; anātmani = are the not-self; adhyāśa = superimposition; nirastavyo = destroyed; viduṣā = the wise; svātma-niṣṭhayā = established in their own Self.

jñātvā svāmī pratyag-ātmānam buddhi-tad-vṛtti sākṣinam |
 so'ham-ityeva sad-vṛttiyā' nātmanyātma-matiṁ jahi ||270||

Knowing one's own innermost Self, the witness of the intellect and its modifications, in this manner, conquer the Self in the not-self by the correct thought, 'I am That'.

So'ham means 'I am He' or 'I am That, the supreme Absolute'. Note the Great Saying, 'I am the Absolute' (aham brahmāsmi).

See KaivUp 1.18 on witness. See V. 101, 127, 137, 159, 212, 213, 217, 218, 223, 295, 352, 370, 381, 384, 495, 506, 507, and 552 for references to witness (sākṣi).

pratyag = innermost; buddhi-tad-vṛtti sākṣinam = witness of the intellect and its modifications; so'ham = I am That, I am he; jahi = conquer.

lokānuvartanam tyaktvā tyaktvā dehānuvartanam |
 śāstrānuvartanam tyaktvā svādhyāsāpanayāmī kuru ||271||

Give up the habit of pursuing the ways of the world; give up pursuing the body; give up pursuing the scriptures; accomplish the destruction of the superimposition which characterizes you.

See V. 39, 181, 269, 279–86, 307, 393, 407, and 462 on superimposition.

lokānuvartanār̄tyaktr̄vā = give up, renounce pursuing the ways of the world; dehā = body; śastrā = scriptures; ādhyāśāpanayār̄m kuru = accomplish the destruction of superimposition.

*loka-vāsanayā jantoh śāstra-vāsanayāpi ca |
deha-vāsanayā jñānam yathāvan-naiva jāyate ||272||*

True wisdom never arises in a living being who has worldly residual impressions or to those whose residual impressions thrive after scriptural learning or to those who are subject to bodily delusions.

Those who follow the temptations of the world will never experience true wisdom. Those who are subject to bodily delusions will never experience true wisdom. A person must accept certain teachings and put them into practice if they desire true wisdom.

loka-vāsanayā = worldly residual impressions; śāstra-vāsana = scriptural residual impressions; deha-vāsanayā = bodily residual impressions; jñānam = wisdom; naiva jāyate = never arises.

*samsāra-kārāgrha-mokṣam-icchob
ayomayām pāda-nibandha-śrṅkhalam |
vadanti tajjñāb paṭu-vāsanā-trayam
yo'smād vimuktah samupaiti muktim ||273||*

The knowers of the Truth declare that, for those who desire to attain liberation from the prison of worldly life, these three residual impressions are strong iron fetters that bind one's feet. He who is free from them, attains liberation.

See AitUp 2.5, 'A hundred iron forts encaged me' (*śatam mā pura ḥyasīr arakṣann*).

samsāra = worldly life; kārāgrha = prison; mokṣamicchoh = those who desire freedom, liberation; ayomayām pāda-nibandha-śrṅkhalam = iron fetters tied around one's feet.

*jalādi-samparka-vaśāt prabhūta
durgandhadhūtāgaru-divya-vāsanā |
saṅgharṣaṇenaiva vibhāti samyak
vidhūyamāne sati bāhya-gandhe ||274||*

The divine fragrance of sandalwood, which has become hidden by a bad odor due to its contact with water and so on, wafts fragrant only when the external odor is removed by rubbing.

Sandalwood, when left in water, emanates an obnoxious odor from the rotting wood. If the wood is taken out of the water and dried out and then rubbed, its essential fragrant nature will emerge once again.

jalādi = water and so on; samparka = to mix together, bring into contact, unite; prabhūta = come forth, appears, transforms into; durgandha = bad smell, stink; dhūta = agitated, destroyed; dhūtāgaru = sandalwood; divya = divine; saṅgharṣaṇenaiva = only by rubbing together; vibhāti = shines, becomes visible; samyak = well, good; bāhya-gandhe = external odor.

*antaś-śritānanta-duranta-vāsanā
dhūlī-viliptā paramātma-vāsanā
prajñāti-saṅgharṣaṇato viśuddhā
pratīyate candana-gandhavat sphuṭam ||275||*

The fragrance of the supreme Self is covered by the dust of endless inauspicious residual impressions. When it is purified by the constant friction of knowledge, it is clearly perceived, just like the fragrance of sandalwood.

Like the sandalwood, the essential nature of the Self will be clearly revealed once the dust of ignorance which has been covering it, is removed.

See Br̥hmaUp 5.15.1 'The face of truth is covered with a golden disc. Unveil it'; also MaitriUp 6.35.

antaś-śritānanta = imbedded inside; duranta-vāsanā = inauspicious residual impressions; dhūlī = dust; viliptā = covered over; paramātma = supreme Self; prajñāti-saṅgharṣaṇato = constant association of rubbing with wisdom; viśuddhā = purified; candana-gandhavat = fragrance of sandalwood; sphuṭam = clearly perceived.

*anātma-vāsanā-jālaiḥ tirobhūtātma-vāsanā
nityātma-niṣṭhayā teṣāṁ nāśe bhāti svayam sphuṭā ||276||*

Desire for the Self is obscured by innumerable desires for the not-self. When they have been destroyed by being constantly established in the Self, it shines clearly by itself.

The sun naturally appears after the destruction of the clouds which conceal it. Likewise, the Self naturally appears when the desires which cover it are destroyed. In a similar way, as light destroys darkness, knowledge destroys ignorance.

See BG 6.26, 'By whatever cause the wavering and unsteady mind wanders, let him curb it from that and subjugate it solely to the Self.'

See V. 11, 138, 150, 177–78, 183, 277, 315, 336, 361–63, 367, 370–71, 384, and 408 for purification of the mind.

anātma = not-self; tirobhūtātma = Self is obscured; nāśe = destroyed; bhāti svayam sphuṭā = clearly shines by itself.

*yathā yathā pratyag-avasthitāt manah
tathā tathā muṇicati bāhya-vāsanām |
niś śeṣa-mokṣe sati vāsanānām
ātmānubhūtiḥ pratibandha-sūnyā ||277||*

In that manner, as the mind is gradually established inward, it gives up the external residual impressions. When all the residual impressions have become extinct, there takes place the unobstructed realization of the Self.

The mind naturally begins to turn inwards when it ceases to dwell on external sense objects. The mind vibrates due to what strikes it (like a bell that is struck). If it is praise or pleasure, then it expands; if it is abuse or pain, then it contracts. The mind is the root of all bondage; every tendency comes from it. The mind is the root of all activities. It gives strength to desires. It awakens a sense of duality. It creates distinctions and differences and separates and divides and limits. The mind is the wall that

stands between individual and the Absolute. It is the mind which brought the Self to the condition of a limited individual. It is the storehouse of all error/craving/passion/doubt/delusion/ignorance. It is a miraculous thought-producing machine. It creates in one moment and destroys in the next. It naturally runs towards objects. Its natural tendency of thought is outwards. Attachment is what drives thought outwards and attachment is the cause for all misery/pain/trouble. When the mind is attracted to something, there is bondage; when the mind is not attracted, there is freedom.

See V. 11, 138, 150, 177–78, 183, 276, 315, 336, 361–63, 367, 370–71, 384, and 408 for purification of the mind.

yathā yathā = in that manner, likewise; pratyagavasthitām = established inwardly; manah = mind; muñcati = gives up; bāhya-vāsanām = external residual impressions.

*svātmanyeva sadā sthityā mano naśyati yoginah |
vāsanānām kṣayaścātah svādhyāśāpanayam kuru ||278||*

Being solely and unceasingly established in one's own Self, the yogi's mind is no longer there. The residual impressions have been destroyed. Hence, destroy all your inauspicious superimpositions.

To be firmly established in the Self occurs as the result of a disciplined life. As the mind ceases to deviate into sense-indulgences, it becomes more and more fixed in the Self.

See BG 6.25, 'With his mind set in firmness, let him attain quietude little by little; with the mind fixed on the Self, let him not think of anything.'

svātmanyeva sadā sthityā = solely and always being established in oneself; mano = mind; naśyati = is not; yoginah = yogi, spiritual practitioner; vāsanānām kṣayaścātah = residual impressions have been destroyed; svādhyāsa = one's own superimpositions; apanayam = taking away, leading away; bad or wicked conduct; kuru = therefore, hence.

*tamo dvābhyaṁ rajaḥ sattvāt sattvam śuddhena naśyati |
taṁśat sattvam avaśtabhya svādhyāśāpanayam kuru ||279||*

Darkness is destroyed by the two, active-energy and purity, light; active-energy is destroyed by purity; and purity by the Immaculate. Therefore, taking your stand in purity, destroy all your inauspicious superimpositions.

Darkness (*tamas*) is destroyed by the two (*sattva* and *rajas*); *rajas* is destroyed by *sattva*; *sattva* is destroyed by the Absolute. See V. 112–21 on the *guṇas*.

See V. 39, 181, 269, 271, 279–86, 307, 393, 407, and 462 on superimposition.

tamo = dullness, darkness, laziness; dvābhyaṁ = two, dual; rajaḥ = active-energy; sattvam = purity, light; śuddhena = immaculate; naśyati = destroyed; taṁśat = therefore.

*prārabdhanī puṣyati vapur iti niścitya niścalah |
dhairyam alambya yatnena svādhyāśāpanayam kuru ||280||*

Be courageous and fixed in the firm conviction that your previously performed actions will sustain this body, and with intelligent forethought destroy all your inauspicious superimpositions.

According to Advaita, destruction of ignorance alone is liberation (*avidyā-naśa*). White cloth is white. Dirt on it makes it look black. To make it white, wash it. It is not necessary to add whiteness to it.

See V. 39, 181, 269, 271, 279–86, 307, 393, 407, and 462 on superimposition.

See V. 280, 289, 417, 446–47, 452, 454–55, 459–64, and 552 on *prārabdha karma*.

dhairyā = intelligence, forethought; *ālambya* = having supported, sustaining; *prārabdhāṁ* = karma-in-action, accumulated-past-actions; *puṣyati* = nourishment, sustain; *vapur* = having form, embodied; *niścītya* = one who has come to a conclusion, resolute upon; *niścalah* = forethought, investigate, conviction, resolution; *dhairyam* = intelligent.

nāham jīvah paraṁ brahmetyatad-vyāvṛtti-pūrvakam |
vāsanā-vegataḥ prāpta-svādhyāsāpanayāṁ kuru ||281||

Think, 'I am not the individual, but the supreme Absolute', proceeding by elimination, destroy all your inauspicious superimpositions formed by the agitation of residual impressions.

See *Nirvāṇaśaṭkam* 1, 'I am neither the mind nor the intellect nor the ego nor the mind-stuff; neither the ears nor the tongue nor the senses of smell and sight; neither space nor air nor fire nor water nor earth. I am Consciousness and Bliss.'

See BrhUp 1.4.10, 'I am the Absolute' (*aham brahmāsmi*).

See V. 39, 181, 269, 271, 279–86, 307, 393, 407, and 462 on superimposition.

nāham jīvah = I am not an individual; paraṁ brahmetyatad = but the supreme Absolute; vyāvṛtti = proceed by elimination, get rid of; pūrvakam vāsanā = prior residual impressions; vegataḥ = violent, agitated.

śrutyā yuktyā svānubhūtyā jñātvā sārvātmyam ātmanah |
kvacid ābhāsataḥ prāpta-svādhyāsāpanayāṁ kuru ||282||

Knowing the Self as the Self of all through scriptures, through reasoning, and through your own realization, destroy all your inauspicious superimpositions which appear, here and there, as reflections.

Advaita is fond of delcaring that one knows through scripture (*śruti*), through reasoning (*yukti*) and through direct experience (*anubhava*). Of these three, direct exprience is always the final court of appeal. The first two are indirect and second hand while the latter is both immediate and direct.

Śaṅkara's Self is involved in each and every experience, both those of the experiencer as well as of the experienced. Thus, it is not open to the charge of being but a hypothetical postulate. It is a fact of direct experience. It cannot be doubted without a logical contradiction. Śaṅkara denied that it could ever be an object of knowledge. 'There is no knowing Reality but only being it.' Thought cannot hold the non-dual Reality in its grasp, for, unlike the world which is circumscribed by space-time conceptions, Reality is relationless. It is impossible to describe in words, that which is free from all distinctions.

See V. 39, 181, 269, 271, 279–86, 307, 393, 407, and 462 on superimposition.

śrutyā yuktyā = through scriptures and reasoning; svānubhūtyā = by one's own realization; jñātvā sārvātmyam ātmanah = knowing the Self as the Self of all; kvacid = here, there, here and there, in various places; ābhāsataḥ = reflection.

*annādāna-visargābhyaṁ iṣan-nāsti kriyā muneh |
tat-ekaniṣṭhayā nityam svādhyaśāpanayam kuru ||283||*

The sage has no connection whatsoever with action other than eating and evacuating. Being continually and solely established in That destroys all your inauspicious superimpositions.

In actual fact, the sage has nothing to do with any action, even the consumption of food or its expulsion. The sage knows that (s)he is not the body and thus whatever seemingly happens, in actual fact, nothing is happening. See BG 5.8–9, ‘The sage centered in the Self should think, “I do nothing at all” – though seeing, hearing, touching, smelling, eating, going, sleeping, breathing, speaking, emptying, holding, opening and closing the eyes – firm in the thought that the senses move among sense objects.’

See V. 39, 181, 269, 271, 279–86, 307, 393, 407, and 462 on superimposition.

annādāna = taking of food, eating; visargābhyaṁ = evacuating, expulsion; iṣan = to go, to fly away; nāsti = it is not; kriyā = action; muneh = the sage; tat = That; ekaniṣṭhayā nityam = continually, eternally, and solely established.

*tat-tvam-asyādi-vākyotha brahmātmaikatva-bodhataḥ |
brahmaṇyātmatva-dārdhyāya svādhyaśāpanayam kuru ||284||*

For strengthening the sense of oneself in the Absolute, destroy all your inauspicious superimpositions by realizing the oneness of the Absolute and the Self declared in statements such as ‘That thou art’.

See ChāṇUp 6.8.7, ‘tat tvam asi’. See, on *tat tvam asi*, V. 243, 251, 253–65.
See V. 39, 181, 269, 271, 279–86, 307, 393, 407, and 462 on superimposition.

tat-tvam-asyādi = That thou art and so on; vākyotha = declared, that has arisen or is produced in statements; bodhataḥ = realizing; dārdhyāya = for strengthening.

*aham-bhāvasya dehe'smin niśšeṣa-vilayāvadhi |
sāvadhānena yuktātmā svādhyaśāpanayam kuru ||285||*

With great vigilance and consideration, destroy the feeling ‘I am this body’, along with all your inauspicious superimpositions, and hence bring about the removal of your superimpositions.

How long should one do spiritual practices? So long as one’s identification with them continues. One should do this with great vigilance and care.

See V. 39, 181, 269, 271, 279–86, 307, 393, 407, and 462 on superimposition.

aham-bhāvasya dehe'smin = the feeling, I am this body; niśšeṣa-vilayāvadhi = until the sense of ‘I’ is destroyed along with the residual impressions sāvadhānena = vigilance, to be careful; yuktātmā = consideration, reasoning.

*pratītir-jīva-jagatoḥ svapnavad-bhāti yāvatā |
tāvan-nirantaram vidvan svādhyaśāpanayam kuru ||286||*

Learned one, until the awareness of the individual and the world appears like a dream, ceaselessly remove all your inauspicious superimpositions.

These nine verses (V. 277–286) teach the removal of superimposition so that one will be established in the Self. See V. 39, 181, 269, 271, 279–86, 307, 393, and 407, and 462 on superimposition.

pratītir = appears, going towards, approaching; **jīva-jagatoḥ svapnavad-bhāti** = awareness of the individual and the world like a dream; **yāvatā** = as far as, to the end; **tāvan-niran-taram** = ceaselessly, without a break, remove; **vidvan** = learned one.

*nindrāyā loka-vārtāyāśśabdādēr-āpi vismr̥teḥ |
kvacin-nāvasaram dattvā cintayātmānam-ātmāni ||287||*

Without giving even the slightest chance to forgetfulness arising from sleep, worldly talk, sounds, and so on, meditate on the Self in your mind.

This verse may also be translated to mean, ‘do not give any room for sleep, worldly concerns, sense objects, and forgetfulness.’

See ChāṇUp 3.18.1, ‘One should meditate on the mind as the Absolute’ (*mano brahmety upāsītety adhyātman*); also Br̥dUp 1.4.7 ‘the Self is to be meditated upon’.

nindrāyā = from sleep; **loka-vārtāyāśśabdādēr** = worldly talk, gossip and objects of sound, music; **vismṛteḥ** = forgetfulness; **kvacin-nāvasaram** **dattvā** = without, never, not even for a moment, giving the slightest chance; **cintayātmānam-ātmāni** = meditate on the Self in your mind.

*mātā-pitrōr-malodbūtam mala-māṁsa-mayaṁ vapuh |
tyaktvā cāñḍālavad-dūrani brahmibhūya kṛtī bhava ||288||*

Abandon far away, like an outcast, the body which is full of flesh and its impurities, born of the impurities of the mother and father, become the Absolute and be wise, attain your life’s purpose.

The body is doubly impure. It is impure due to its production and it is impure due to its composition.

mātā-pitrōr = mother and father; **mala-māṁsa-mayaṁ vapuh** = the body full of flesh, defects, impurities; **tyaktvā** = abandon far away; **cāñḍāla** = outcast; **brahmibhūya** = become, understand you are the Absolute; **kṛtī bhava** = attain, become what must be done, be wise.

*ghatākāśam mahākāśa ivātmānāni parātmanā |
vilāpyākhaṇḍa-bhāvena tūṣṇīm bhava sadā mune ||289||*

As the space in a pot merges into the universal space, merge the individual in the great Self and be ever silent, O sage.

Space is universal, located everywhere. Space enclosed in a pot is known as *ghatākāśa*. This enclosed space is merely conventional. In actuality, space is space. Likewise, the Self appears enclosed by the body and its adjuncts but, in actual fact, this is only seemingly so.

See V. 136, 383, 386, 451, and 566 on space in a pot.

See V. 280, 417, 446–47, 452, 454–55, 459–64, and 552 on *prārabdha karma*.

See V. 119, 164, 220–21, and 386 on *pratibimbavāda*.

ghaṭākāśam = pot-space; mahākāśa = universal space; tūṣṇīm bhava sadā = be ever silent; mune = sage.

*sva-prakāśam adhiṣṭhānam svayambhūya sadātmanā |
brahmāṇḍam-apis pīḍāṇḍam tyajyatām mala-bhāṇḍavat ||290||*

Being yourself the ever-existent Reality, which is the self-luminous foundation of everything, abandon the universe and your individual body like vessels filled with impurities.

Like separating rice from its husk, dross from gold, dirt from cloth, so too, separate the not-self from the Self.

See IṣaUp 1 ‘... do not covet anyone’s wealth’

sva-prakāśam = self-luminous; adhiṣṭhānam = foundation, support: svayambhūya sadātmanā = being yourself the ever-existent Reality; brahmāṇḍam = the cosmic egg, the universe; pīḍāṇḍam = individual body; tyajyatām = give up, renounce, abandon, never think of; mala = defects, impurities, taints; bhāṇḍavat = pot, vessel, dish.

*cid-ātmani sadānande dehārūḍhām aham dhiyam |
niveśya lingam utsṛjya kevalo bhava sarvadā ||291||*

Transfer the ‘I'-thought, which has sprung from the body, to the Self, which is consciousness and ever-blissful. Discard the subtle body and remain ever alone.

One’s identification with the body is so deep-rooted that one takes it for granted and for certain that one is the body. Who doubts it? Yet, it is just this idea which must be enquired into and eventually discarded.

sadānande = ever-blissful; dehārūḍhām = risen, produced from, grown, sprung up from the body; aham dhiyam = ‘I'-thought; niveśya = dwell, settle in; lingam utsṛjya = not identifying with the subtle body; kevalo bhava sarvadā = be always and ever unattached, alone.

*yatraiṣa jagad-ābhāso darpaṇāntah puram yathā |
tad brahmāḥam iti jñātvā kṛtakṛtyo bhaviṣyasi ||292||*

That, wherein this reflection of the world is like a city in a mirror, that Absolute I am. Knowing this, you will have attained fulfillment.

See BrhUp 2.1.9, ‘It is the person here in the mirror that I venerate as the Absolute’; also see ChāṇUp 8.7.4.

jagadābhāso = reflection of the world; darpaṇāntah = mirror; puram = city; tad brahmāḥam = that Absolute I am.

*yat-satya-bhūtanī nija-rūpam ādyam
cid aduṣyānandam arūpam akriyam |
tad-etya mithyā-vapur-utsṛjata
śailūṣavad veṣam-upāttam-ātmanah ||293||*

Having attained that which is real, which is your essential nature, which is non-dual¹ bliss and consciousness, formless and actionless, reject this false body which has covered the Self, like an actor throwing off his mask.

See ŚvetUp 6.19, 'actionless' (*niṣkriyam*).

yat-satya-bhūtam nija-rūpam = your true nature, which is real; *ādyam cid advayānandam* = non-dual bliss and consciousness; *arūpam* = formless; *akriyam* = actionless; *tad-etya* = having attained that; *mithyā-vapur* = false, unreal, illusory body; *utsṛjta* = reject; *śailuṣavad veṣam-upāttam* = like an actor throwing off his mask.

*sarvātmanā dr̥ṣyam-idam mṛṣaiva
naivāham-arthaḥ kṣanikatva-darśanāt |
jānāmyaham sarvam-iti pratītiḥ
kuto 'ham-ādeḥ kṣanikasya siddhyet ||294||*

In all ways, this that is perceived is totally unreal. Neither is the ego real, for it is observed to be momentary. How can the belief, 'I know everything', be true of the ego, which is momentary?

Whatever is perceived is ultimately unreal. All perception begins with the idea of 'I' as the physical body. If the basis on which all perceptions is false, it follows that all perceptions will also be false.

sarvātmanā dr̥ṣyam-idam = in all ways this that is seen; *mṛṣaiva* = totally unreal, false; *kṣanikatva-darśanāt* = is observed to be momentary; *siddhyet* = be true, be established, be asserted.

*aham-padārthastvahamādi-sākṣī
nityam susuptāv-api bhāva-darśanāt |
brūte hyajo nitya iti śrutissuyām
tat-pratyagātmā sad-asad-vilakṣaṇaḥ ||295||*

That which is signified by the 'I' is the witness of the ego. It is eternal, even as seen in the state of deep sleep. The scripture itself says, 'It is unborn, eternal.' That innermost Self is other than the Real or the unreal.

See KaUp 1.1.18, 'It is unborn, eternal...'.
See BG 2.20, 'The Self is neither born nor does it die'.

The *sākṣī* and the individual are distinguishable, though not separable. The *sākṣī* is not identical to the Self because the *sākṣī* is always associated with the *antahkarana*. This association is both real and potential. It is real in the waking and dreaming states. It is potential in the deep sleep state (thus the individual loses his individuality in deep sleep). See KaivUp 1.18 on witness. See V. 101, 127, 137, 159, 212, 213, 217, 218, 223, 270, 352, 370, 381, 384, 495, 506, 507, and 552 for references to witness (*sākṣī*).

¹ See ChanUp 6.2.1; BrhUp 1.4.17; AitUp 1.1.1.

aham-padārtha-what is signified by the word 'I'; sākṣī = witness; nityāṁ = eternal; suṣupti = deep sleep; bhāva-darśanāt = as seen in; brûte = says; ajo nitya = unborn and eternal; śrutissvayam = scripture itself; tat-pratyagātmā = that innermost Self; sad-asad-vilakṣaṇaḥ = other than the Real, or unreal.

*vikārināmī sarva-vikāra-vettā
nityo'vikāro bhavitum samarhati |
manoratha-svapna-suṣuptiṣu sphuṭam
punah punah drṣṭam-asattvam-etaryoh ||296||*

The knower of all changes in things subject to change must doubtless be eternal and changeless. Again and again, the unreality of these two is clearly seen in imaginations, dreams, and deep sleep.

See V. 290 on 'these two' – the individual and the universe.

vikārināmī = things subject to change; sarva-vikāra-vettā = knower of all changes; nityo'vikāro = eternal and changeless; manoratha = imagination; svapna-suṣuptiṣu = dreams and deep sleep; sphuṭam = clearly; punah punah = again and again; drṣṭam-asattvam = unreality is seen.

*ato'bhimānamī tyaja māṁsa-piṇḍe
piṇḍabhimānīnyapi buddhi-kalpite |
kāla-trayābādhyam akhaṇḍa-bodham
jñātvā svam-ātmānam upaihi śāntim ||297||*

Therefore, give up your attachment to this lump of flesh, as well as to the ego which is attached to it, which are both imagined by the mind. Realizing your own Self, which is absolute knowledge and which cannot be sublated in any of the three periods of time, attain peace.

The three periods of time are the past, the present, and the future.

ataḥ = therefore; abhimānamī = attachment, vanity; tyaja = renounce, give up; māṁsa-piṇḍe = lump of flesh; buddhi-kalpite = imagined by the mind; kāla-trayābādhyam = unsublatable three periods of time; upaihi śāntim = attain peace.

*tyajābhīmānamī kula-gotra-nāma-
rūpāśrāmeśvārdra-śavāśriteṣu |
lingasya dharmāni api kartṛtādīn-
styaktvā bhavākhaṇḍa-sukha-svarūpaḥ ||298||*

Renounce attachment with family, lineage, name, form, and station in life, which dwell in this living corpse.¹ Similarly, renounce ideas of doership and so on, which are qualities of the subtle body, and remain an embodiment of unbroken bliss.

¹ See BrhUp 1.2.7, 'Then he had this desire: I wish that this corpse of mine would become fit to be sacrificed so I could get myself a living body. Then that corpse became a horse. Because it bloated, it became fit to be sacrificed, that is what gave the name to and discloses the true nature of the horse sacrifice.'

tyajābhimānāṁ = renounce attachment; kula-gotra-nāma-rūpāśrama = family, lineage, name, form, and station in life; ārdrā = soft, living, flowing through; śavāśriteṣu = attaching oneself to, dwelling in, inhabiting a dead body, belonging to a corpse; lingasya dharmān = qualities of the subtle body; kartrtādīm = doership and so on; bhavākhaṇḍa-sukha-svarūpāḥ = an embodiment of unbroken bliss.

*santyanye pratibandhāḥ pūṁsaḥ saṁsāra-hetavo dr̄ṣṭāḥ |
teṣāṁ-evam mūlam prathama-vikāro bhavatyahamikārah ||299||*

It is observed that there are other obstacles for human beings which cause worldly existence. Of these, egoism is the root, the first modification.

Obstacles to realization include superimposition, ignorance, and egoism. Egoism, or the 'I' thought, is the root cause of bondage.

anye = other than; pratibandhāḥ = obstacles; pūṁsaḥ = human beings; saṁsāra-hetavo = cause of worldly existence; mūlam-root; prathama-vikāro = first modification; ahamikārah = egoism.

*yāvat syāt svasya sambandho'hamikāreṇa durātmanā |
tāvan na leṣa-mātrāpi muktivārtā vilakṣaṇā ||300||*

As long as one has any connection with the maleficent ego, there cannot be the least talk of liberation which is unique.

Liberation is so pristine and unique that it will not admit of even the slightest identification with the ego.

sambandho'hamikāreṇa = connection with the ego; durātmanā = inauspicious nature, maleficent; vilakṣaṇā = unique, other than, opposed to.

*ahamikāra-grahāt muktāḥ svarūpam upapadyate |
candravad vimalaḥ pūrnāḥ sadānandaḥ svayam-prabhāḥ ||301||*

Freed from the grasp of egoism, like the moon freed from the eclipse, one attains one's real nature and is taintless, complete, ever-blissful, self-luminous.

See ChāṇUp 8.13.1, '... like the moon freeing itself from Rāhu's jaws'.

See MuṇḍUp 2.2.11, 'Brahman alone is all this'. ChāṇUp 6.2.1, 'It is One alone, without a second'. Br̄hUp 4.4.19, 'In Brahman there is no diversity whatsoever'.

ahamikāra-grahāt muktāḥ = freed from the grasp of egoism; svarūpam upapadyate = attains real nature; candra = moon; vimalaḥ = taintless; pūrnāḥ = full, complete; sadānandāḥ = ever-blissful; svayam-prabhāḥ = self-luminous.

*yo vā puraiṣo'ham-iti pratītāḥ
buddhyā vikl̄pas tamasātimūḍhbayaḥ |
tasyaiva niśsesatayā vināśe
brahmātmā-bhāvāḥ partibandha-sūnyāḥ ||302||*

It is well known that only when that which was perceived earlier to be the 'I' by a deluded intellect, clouded by the darkness of ignorance, is completely destroyed, is the sense of the identity between the Absolute and the individual devoid of obstruction.

See IsāUp 3, 'Into the worlds of the demons, enveloped in blinding darkness, verily do they repair after death who are slayers of the Self.'

va = (indicates what is well-known); *purā eṣah aham iti pratītāḥ* = what was known earlier as 'I'; *tamasa* = ignorance, darkness; *atimūḍhayā* = deluded intellect which does not have the capacity to know; *tasyaiva niśsesatayā vināśe* = completely destroyed, removed without a trace; *partibandha-sūnyaḥ* = devoid of hindrance, obstruction.

*brahmānanda-nidhir mahā-balavatā'haṅkāra ghorāhinā
saṁveṣṭyātmāni rakṣyate guṇa-maya-is-cañdais-tribhir mastakaiḥ |
vijñānākhyā-mahāsinā dyutimatā vicchidya śīrṣa-trayāṁ
nirnūlyāhim-imāni nidhīnī sukhakaram dhiro'nubhoktum kṣamāḥ ||303||*

The treasure of the bliss of the Absolute is guarded by the extremely powerful and terrible snake of egoism who is coiled round it with its three fierce hoods, the *guṇas*. The wise, who totally destroy it by severing the three heads with the great shining sword of wisdom, alone can enjoy this treasure which brings bliss.

Like the legendary dragon of old who guards treasure, the bliss of the Absolute is guarded by the serpent of egoism. In order to experience this inner Bliss, one must kill the serpent with the sword of wisdom.

See V. 12, 63, 112, 140, 199, 237, 248, 388, 405, 407, and 550 wherein Śāṅkara makes reference to a snake.

brahmānanda-nidhir = treasure of the bliss of the Absolute; *mahā-balavatā* = of great strength; *aharikāra* = egoism; *ghorāhinā* = terrible snake; *saṁveṣṭyātmāni* = having coiled around; *rakṣyate* = protecting, guarding; *guṇa-maya-is-cañdais-tribhir mastakaiḥ* = by the three hoods forming the three qualities; *mahāsinā* = great sword; *dyutimatā* = which is shining (being sharp); *vicchidya* = completely destroying; *śīrṣa-trayāṁ* = three heads; *imāni nidhīm sukhakaram* = this treasure which brings bliss; *dhiro* = the wise, one whose mind is controlled; *anubhoktum kṣamāḥ* = has the capacity to enjoy.

*yāvad-vā yat-kiñcid viṣa-doṣasphūrtir-asti ced-dehe |
katham-ārogyāya bhavet tadvad abhartāpi yogino muktyai ||304||*

As long as there is even a trace of poison in the body, how can one be healthy? Likewise is the effect of egoism in respect of a yogi's liberation.

To be one hundred percent healthy, there cannot be even a trace of poison in one's system. Egoism is analogous to poison.

yat-kiñcid = even a trace, even a small particle; *viṣa* = poison; *dehe* = in the body; *ārogyāya* = healthy.

*abamo'tyanta-nivṛtyā tat-kṛta-nānā-vikalpa-saṁihṛtyā |
pratyak-tattva-vivekād-ayam aham-asmiti vindate tattvam ||305||*

By the complete cessation of egoism, by stopping the diverse imaginations created by it, and by discerning the inner reality, one realizes the Truth, 'I am This'.

See BrhUp 1.4.10, 'I am the Absolute' (*aham brahmāsmi*).

ahamah = egoism; atyanta nivṛttyā = completely destroying, total cessation; tat-kṛta = produced by it; nānā-vikalpa = different, various imaginations, ideas; pratyak-tattva = inner reality; vivekād = discrimination; ayam aham-asmi = I am This.

*ahamkartaryasmim ahamiti matim muñca sahasā
vikārātmany-ātma-pratiphala-jusi svasthitimuṣi |
yad-adhyāsāt prāptā janī-mṛti-jarā-duḥkha-bahulā
pratīcaśinmūrteḥ tava sukhatanoḥ saṁsṛtir-iyam ||306||*

Renounce immediately your identification of this 'I' with the ego which, being a modification, is merely the reflected image of the Self and steals away its real nature. It is by such identification that you, who are essentially blissful consciousness, have come to be involved in empirical existence which is full of the miseries of birth, death, old age, and sorrow.

I am the doer, I am the experiencer, 'me and mine', (*ahamkāra, mamakāra*) are expressions of the ego. These feelings must be destroyed for they are the sources of misery and cover one's essentially blissful nature.

ahamiti matim muñca = renounce immediately the sense of 'I'; ātma-pratiphala-juṣi = which captures the reflection of the Self; svasthi-timuṣi = that which steals, diverts one's own nature; adhyāsāt = superimposition; prāptā = appears as acquired; janī-mṛti-jarā-duḥkha-bahulā = full of the miseries of birth, death, old age, and sorrows; pratīcaḥ = which is inside; cinnmūrteḥ = form of essential consciousness; tava = of you; sukhatanoḥ = compacted of bliss; saṁsṛtiriyam = this empirical existence.

*sadaika-rūpasya cidātmano vibhor
ānanda-mūrter anavadya-kīrteḥ |
naivānyathā kvāpyavikāriṇas-te
vināham-adhyāsam-amuṣya saṁsṛtih ||307||*

But for your superimposition of the externally functioning ego, there cannot be worldly existence for you who are always of the same form, who are absolute knowledge, omnipresent, an embodiment of bliss, of untarnished glory, and immutable.

See BSBh, *Adhyāsa bhāṣya*; also ŚvetUp 6.19.

See V. 39, 181, 269, 271, 279–86, 307, 393, 407, and 462 on superimposition.

sadaika-rūpasya = always of the same form; cidātmano vibhor ānanda-mūrter anavadya-kīrteḥ = being infinite, made of consciousness, limitless, an embodiment of bliss, untarnished glory, immutable; te vināham-adhyāsam = without your superimposition.

*tasmād-ahamkāram-imam sva-śatruṇi
bhoktur-gale kāṇṭakavat pratītam |
vicchidya vijñāna-mahāsinā sphuṭam
bhuñkṣvātma-sāmrājya-sukham yatheṣṭam ||308||*

Therefore, uproot this egoism, which is your enemy and is like a thorn stuck in the throat of an eater, by the great sharp sword of knowledge, and then enjoy to your heart's content the bliss of the kingdom of the Self.

Once the ego is removed, one will continuously enjoy the bliss of the Self.

ahamkāram = egoism; sva-śatruṇī = one's enemy; bhoktur = enjoyer, eater; gala = throat; kanta = anything pointed, such as the point of a needle or pin; vicchidya = uproot; vijñāna-mahāśinā = by the great sharp sword of knowledge; bhuṅkṣvā = enjoy; sāmrājya-sukhām = bliss of the kingdom; yatheṣṭam = to your heart's content, as much as you please.

tato'ham-āder vinivartya vrttim
samtyakta-rāgaḥ paramārtha-lābhāt |
tiṣṇīṁ samāssvātma-sukhānubhūtyā
pūrnātmanā brahmaṇi nirvikalpaḥ ||309||

Now, turning away from the ego, give up attachment to sense objects. Attain the supreme Reality. Dwell in silence. Experience the full bliss of the Self. Remain unchanging and realize your infinite nature in the Absolute.

Śaṅkara's slogan is: 'To experience itself'. The Self is involved in, and is the basis of, one's everyday experience. Immanently here and now, the quest begins and ends. Fundamental to Advaita is the message that ultimately there is no other shore, no bridge, and no path. The Reality is not to be attained, for it is already attained and present, here and now. To realize this is to be liberated. Thus silence is the best conceivable means to convey this wisdom. All else will only increase one's illusion and delusion. Silence – not because there is no answer, but because there is no question. Silence is eloquent because it exactly characterizes the Reality.

aham-ādeḥ = from egoism; vinivartya = turn away, desist from, extinguish; samtyakta-rāgaḥ = give up, renounce, turn away from attachment, desire, lust; paramārtha-lābhāt = attain the supreme; tiṣṇīṁ = silent; samāssva = remain; ātma-sukhānubhūtyā pūrnātmanā nirvikalpaḥ = unchanging in the experience of total bliss of the Self.

samuila-kṛtto-pi mahān-ahāni punah
vyullekhitab-syād-yadi cetasā kṣaṇam |
sañjīvya vikṣepa-śatāni karoti
nabhassvatā prāvṛṣi vārido yathā ||310||

Even though completely uprooted, if this mighty ego is allowed to sprout again in the mind, coming to life for even a moment, it will create hundreds of difficulties, like a cloud brought in by the wind during the rainy season.

samuila-kṛttopi = though completely cut asunder or uprooted; mahān-ahāni = mighty ego; punah = again; vyullekhitab-syād-yadi cetasā kṣaṇam = if allowed to sprout in the mind again, even for a moment; vikṣepa-śatāni = hundreds of difficulties, perplexities, projections; karoti = causing, making, producing; nabhassvatā = clouds, rainy season; prāvṛṣi = rain; vārido = anything which covers or obstructs.

nigrhya śatror-ahamóvakāśdḥ
kvacin na deyo viṣayānucintayā |
sa eva sañjīvana-hetur-asya
praksina-jambira-taror-ivāmbu ||311||

Conquer the enemy, egoism. Give no opportunity to it by thinking of sense objects. Like water sprinkled on a rose-apple tree which has dried up, it is the cause of rejuvenation.

See BG 2.62, 'When a person thinks of objects, attachment for them arises; from attachment comes desire; from desire; from desire comes anger; from anger comes delusion.'

nigrhya = conquering, vanquishing; śatror = enemy; na deyo = don't give; viṣayānu-cintayā = thinking of sense objects; sañjīvana-hetur = cause of rejuvenation, returning to life; prakṣīna = diminished, decayed, vanished; jambīra = rose-apple tree; ivāmbu = like water.

*dehātmanā samsthit eva kāmī
vilakṣaṇaḥ kāmayitā kathām syāt |
ato'rtha-sandhāna-paratvam-eva
bheda-prasaktyā bhava-bandha-hetuḥ ||312||*

That person alone, who has identified with their body, is greedy. How can one who is otherwise be afflicted with desire? Hence, the predisposition to think of sense objects is the cause of the bondage of worldly life, resulting from a sense of difference.

Who is the renunciant? A person who has given up the immortal Self for a handful of sense objects or one who has renounced a few trinkets and moments of pleasure for eternal Bliss? Belief in a body engenders greed and subsequently pain.

Sense enjoyment has a double sting: it takes off the edge of the sense organs by making them blunt and it sets the mind afire by making the mind desire for more of the same enjoyment. The mind wants enjoyment but the body can't take it. One burns the candle at both ends. One is roasted in one's own desires. Desires are the root of suffering.

*dehātmanā samsthit eva = that person alone, who has identified with their body;
kāmī = greedy.*

*kārya-pravardhanāt bija-pravṛddhiḥ puridṛśyate |
kārya-nāśat bijanāśas tasmāt kāryāt nirodhayet ||313||*

It is observable that, when an effect arises, its seed also arises. When the effect is destroyed, its source is destroyed. Therefore, one should subdue the effect.

A living tree produces myriad seeds which in turn will produce myriad trees. However, if the tree is destroyed, there will be no seeds and no future trees.

kārya-pravardhanāt = effect arises; bija-pravṛddhiḥ = seed arises; paridṛśyate = observable, seen; kārya-nāśat = effect is destroyed.

*vāsanā-vṛddhitāḥ kāryāt kārya-vṛddhyā ca vāsanā |
vardhate sarvathā puṁsaḥ sanisāro na nivartate ||314||*

Effects increase with the increase of residual impressions and residual impressions increase with the increase of effects. For such a person, worldly existence increases without end.

The previous verse explained how to prevent effects from producing future causes. Effects increase with the increase of latent impressions (*vāsana*). For a person who has residual impressions, worldly existence will be never ending. Thus, it behooves one to destroy one's residual impressions.

vāsanā = residual impressions; vṛddhitāḥ kāryām = effects increase; pūmsaḥ = person, individual; saṁsāro = worldly existence.

*saṁsāra-bandha-vicchittiyai tad dvayam̄ pradahed yatiḥ |
vāsanā vṛddhir-etābhyaṁ cintayā kriyayā bahiḥ ||315||*

For breaking this bondage with worldly existence, a spiritual aspirant should completely burn to ashes these two. Inner thoughts and external actions stimulate residual impressions.

'These two' are effects and residual impressions.

See V. 11, 138, 150, 177–78, 183, 276–77, 336, 361–63, 367, 370–71, 384, and 408 for purification of the mind.

bandha = bondage; vicchittiyai = complete breaking, destruction; dvayam̄ = two, double, duality; pradahed = set in motion, burn to ashes; yatiḥ = a person given to effort; vṛddhir-etābhyaṁ = stimulate, impell; cintayā = inner thoughts; kriyayā bahiḥ = external actions.

*tābhyaṁ pravardhamānā sā sūte saṁsṛtim-ātmanāḥ |
trayānāṁ ca kṣayopāyāḥ-sarvāvasthāsu sarvadā ||316||
sarvatra sarvataḥ sarvam brahma-mātrāvalokanaiḥ |
sad-bhava-vāsanādārdhāt tat-trayaṁ layam-aśnute ||317||*

An individual's involvement with worldly existence is nourished by these two. The way to destroy these three, however, is to look upon everything as the Absolute,¹ under all conditions, always, everywhere, and by all means. Through the strengthening of the residual impressions becoming the Absolute, those three are annihilated.

'These two' are effects and residual impressions. 'These three' are effects, residual impressions, and an involvement with worldly existence.

tābhyaṁ pravardhamānā sā = that which grows by these two; sūte saṁsṛtim-ātmanāḥ = produces an individual's involvement in worldly existence; trayānāṁ = three; kṣayo-pāyāḥ = cause of destruction; sarvāvas-thāsu = under all conditions, in all states; sarvadā = always; sarvatra = everywhere; sarvataḥ = by all means; sarvam brahma-mātrāvalo-kanaiḥ = see everything as the Absolute; vāsanādārdhāt = strengthening of residual impressions.

*kriyā-nāśe bhavet-cintānāśo'smād vāsanā-kṣayāḥ |
vāsanā-prakṣayo mokṣaḥ sa jīvan-muktir-iṣyate ||318||*

With the destruction of action longing ceases, leading to the destruction of residual tendencies. The destruction of the residual tendencies is itself liberation. It is called liberated-while-living-in-a-body.

For liberated-while-living see BrhUp 4.4.14, KaUp 2.3.14, MuṇḍUp 2.1.10, KenaUp 2.5, AitUp 2.1.5–6, BrhUpBh 4.4.6, BG 5.23, BS 3.4.51, BS 4.1.
See V. 72, 419, 429–41, and 552 for liberated-while-living-in-a-body (*jīvanmukti*).

¹ See MāṇḍUp 1, 'All this is the Self' (*idam sarvam yadyamātmā*); MuṇḍUp 1, 'For this Absolute is everything'.

kriyā-nāśe = destruction of action; bhavet-cintānāśo = longing to become ceases; vāsanā-kṣayāḥ = destruction of residual impressions; mokṣāḥ = liberation; jīvanmukti = liberated-while-living-in-a-body.

*sad-vāsanā-sphurti-vijṛmbhaue sati
hi-asau vilinā twaham-ādi-vāsanāḥ |
ati-prakṛṣṭāpyaruṇa-prabhāyāṁ
viliyate sādhu yathā tamisrā ||319||*

Upon the manifestation of the residual impression of thinking oneself as the Real, the residual impressions of egoism and so on are completely dissolved even as the most intense darkness disappears in the radiant glow of the rising sun.

When light enters a room, darkness immediately and completely disappears, even if it has been there for millions of years. Likewise, when the sun rises, the darkness of night completely disappears.

hi = surely; vilinā = completely lost, melted, dissolved; aham-ādi-vāsanā = residual impressions of egoism; aruṇa-prabhāyāṁ = radiant glow of the rising sun; viliyate = disappears, destroyed; tamisrā = darkness, dark night.

*tamas-tamah-kāryam-anartha-jālam
na dr̥ṣyate satyudite dinesē |
tathādvayānanda-rasānubhūtau
naivāsti bandho na ca duḥkha-gandhah ||320||*

Darkness and its inauspicious consequences are not seen when the sun has risen. So too, when the nectar of non-dual¹ bliss is experienced, there is no bondage nor even a trace of suffering.

tamas = darkness, laziness, dullness; tamah-kāryam = things born of darkness, inauspicious consequences; anartha = suffering, harmful; na dr̥ṣyate = not seen; advayānanda-rasānubhūtau = the experience of the nectar of the non-dual bliss; na bandha = no bondage; na duḥkha-gandhah = not even a trace of suffering.

*dr̥ṣyani pratītanī pravilāpayan svayam
san-mātrami ānanda-ghananī vibhāvayan |
samāhitas-san bahir-antaram vā
kālam nayethāḥ-sati karma-bandhe ||321||*

Let perceived sense objects, both internal and external, vanish; meditate on the Reality which is an embodiment of bliss. Spend your time watchfully, for any binding residual karma-in-action.

Once one has destroyed their latent impressions, their thoughts, and their actions, meditating on the Reality becomes a real possibility.

dr̥ṣyain = seen, perceived; pravilāpayan = dissolve, disappear, vanish; ānanda-ghanam = compacted of bliss; vibhāvayan = clearly perceived; bahir-antaram = internal and external; kālam-time; karma-bandhe = binding actions.

¹ See ChanUp 6.2.1 (*ekam evādvitīyam*); Br̥hUp 1.4.17; AitUp 1.1.1.

*pramādo brahma-niṣṭhāyāṁ na kartavyaḥ kadācana |
pramādo mṛtyur-ityāha bhagavān brahmaṇaḥ sutah ||322||*

One should never be negligent in respect of being firmly established in the Absolute. Sanatsujāta, the divine son of the Creator, spoke of negligence as death.

In the *Mahābhārata*, *Udyoga Parvan*, Ch. 40–45, in what is known as the Sanatsujāta-Saṁvāda (the conversation between Sanatkumāra and King Dhṛitarāṣṭra), there occur the following words, ‘I say that negligence is death itself’.

pramāda = negligence; carelessness; **brahma-niṣṭhāyām** = being firmly established in the Absolute; **na kartavyaḥ** = never be; **kadācana** = at any time; **mṛtyur** = death; **bhagavān brahmaṇaḥ sutah** = the divine son of Brahmā, the Creator (i.e., Sanatsujāta).

*na pramādād anartha'nyo jñāninah sva-svarūpataḥ |
tato mohas-tato'hari-dhiḥ tato bandhaḥ-tato vyathā ||323||*

There is no greater danger for a seeker of wisdom than negligence about one's own real nature. From this arises delusion; from delusion arises egoism; from egoism arises bondage; and from bondage arises misery.

Compare BG 2.62–63, ‘When a person dwells in their mind on sense objects, attachment is produced. From attachment springs desire and from desire comes anger; from anger arises bewilderment, from bewilderment loss of memory, and from loss of memory, the destruction of intelligence and from the destruction of intelligence such a one perishes.’

pramādād = negligence, carelessness; **anartha** = harmful, dangerous; **jñāninah** = seeker of wisdom; **sva-svarūpataḥ** = one's own real nature; **moha** = delusion, attachment; **aham** = egoism; **bandhaḥ** = bondage; **vyathā** = misery, agitation, disturbed mind.

*viśayābhimukharī drṣṭvā vidvāṁsam api vismr̥tiḥ |
vikṣepayati dhi-doṣaiḥ yoṣā jāram iva priyam ||324||*

Finding one turned towards sense objects, forgetfulness, through a defective intellect, bewilders even a learned person, just as a young woman seducing her lover.

This is a reference to a spiritual aspirant who, though well-versed in book knowledge, is easily seduced by a lover.

Compare BG 2.62–63, ‘Brooding on the sense objects, humans develop attachment to them; from attachment comes desire; from desire anger arises.’

viśayābhimukharī **drṣṭvā** = finding, seeing one facing, turned towards sense objects; **vidvāṁsam api** = even a learned person, a person with discrimination; **vismr̥tiḥ** = forgetfulness; **vikṣepayati** = bewilders, confounds, drags far away; **dhi-doṣaiḥ** = defective intellect; **yoṣā jāram iva priyam** = like a young woman seducing her lover.

*yathā-pakṛṣṭam śaivālām kṣaṇa-mātram na tiṣṭhati |
āvṛṇoti tathā māyā prājñām vāpi parānmukham ||325||*

Just as moss, even if removed, does not stay away for even a moment, but covers it again, so too, illusion covers the wise if their senses are outwards oriented.

This verse makes even clearer the idea expressed in the previous verse that attachment to sense objects will delude and destroy one. A neglected pond of still water easily becomes covered by moss. It floats on the surface and, from a distance, appears as something it is not, i.e., a large grassy field. Due to this moss the water will no longer reflect the sky, clouds, or the sun. When the moss is removed, the water regains its clarity. So it is likewise with the mind. See V. 151–152 on moss.

pakṛṣṭam = removed; *śaivālām* = moss, algae; *kṣaṇa* = momentary; *āvṛṇoti* = seizes, grasps, covers; *māyā* = illusion; *parāṇīṇukham* = outward oriented, outward facing.

*lakṣyacyutam syād-yadi cittam iṣad
bahir-mukham sannipatet tatas-tataḥ |
pramādataḥ pracyuta-keli-kandukah
sopāna-paṅktau patito yathā tathā ||326||*

If the mind, becoming outwardly inclined, strays ever so slightly from its ideal, it will continuously fall, like a ball inadvertently dropped at the top, falls down the stairs.

Compare the analogy of the bow and arrow in MundUp 2.2.3–4, ‘Take, my friend, this bow, this great weapon of *upaniṣad*’.

lakṣyacyutam = strays, slips from the ideal; *cittam* = mind; *bahir-mukham* = outwardly facing or inclined; *pracyuta* = to fall down, drop; *keli* = amusement, play; *kandukah* = ball; *sopāna* = stairs, steps; *paṅktau patito* = falling down.

*viṣayeśvāviśaccetaḥ saṅkalpayati tad-guṇān |
samyak saṅkalpanāt kāmaḥ kāmāt puṇsaḥ pravartanam ||327||*

A mind attached to sense objects thinks of their qualities. From deeply thinking about them, desire for them arises. Desire for them leads to action.

See BG 2.62–63, ‘When a person dwells in their mind on sense objects, attachment to them is produced. From attachment springs desire and from desire comes anger and so on.’

viṣayeśvāviśaccetaḥ = a mind attached to sense objects; *saṅkalpayati* = thinks about; *tad-guṇān* = qualities; *samyak saṅkalpanāt* = by deeply thinking about them; *kāmaḥ* = desire, attachment; *pravartanam* = action, effort to acquire; exertion.

*tataḥ svarūpavibhramiṣo vibhraṣṭastu patatyadhaḥ |
patitasya vinā nāśam punar nāroha ikṣyate ||
saṅkalpam varjayet tasmāt sarvānarthasyu kāraṇam |
apathyāni hi vastūni vyādhigrasto yathotsrjet ||328||*

Hence, because of this, a person deviates from their real nature; deviating, they fall down. One who has fallen down comes to ruin and for such there is no rising again. Therefore, just as a sick person should avoid all prohibited edibles, one should totally give up thinking of sense objects, which is the cause of all undoing.

One is the Self, here and now. Forgetting this, when a person erroneously identifies with ‘a body, with a separate ‘me’, the entire universe springs into existence. The instance one believes that one is distinct and separate from everything else, one falls,

one deviates, one is deflected from the truth. Obviously there follows unhappiness, ruin, decay.

tataḥ svarūpavibhraṁśo = then, one wanders about, confused, deviates from one's true nature; patatyadhaḥ = one falls; vinā nāśam = apart from ruin; punar = again; nāroha = there is no rising; sarvānarthasya = all harmful; kāraṇam = causes; apathyāni = unsuitable, unwholesome food or drink; vyādhigrasto = seized or afflicted with disease.

*ataḥ pramādānna paro'sti mṛtyuh
vivekino brahmavidah samādhau |
samāhitah siddhimupaiti samyak
samāhitātmā bhava sāvadhānah ||329||*

Therefore, for the discriminating one who is a knower of the Absolute, there is no greater death than negligence. But, the person who remains in deep concentration, attains perfection. Therefore, carefully remain in perfect concentration.

Negligence is death. Forgetfulness of one's Self is death.

ataḥ pramādānna = therefore, negligence, carelessness; paro'sti mṛtyuh = there is no greater death; vivekino = discriminating one; brahmavidah = knower of the Absolute; samādhau samāhitah = remains in one-pointed concentration; siddhimupaiti = attains perfection; sāva-dhānah = attentive, heedful, careful.

*jīvato yasya Kaivalyam videhe sa ca kevalah |
yat-kiñcit paśyato bhedam bhayam brūte yajuh śrutiḥ ||330||*

One who is completely alone, even while living, is also alone after the body falls. The Yajurveda declares that there is fear for one who sees even the least difference.

See TaittUp 2.7, 'When, on the other hand, a person creates a hollow or fissure within it, then they experience fear' (*atha tasya bhayam bhavati*). Also BrhUp 1.4.2, 'Since there is nothing else than myself, of what am I afraid? . . . Assuredly, it is from a second that fear arises.' Also BrhUp 1.5.3, 3.9.26, 4.2.4, 4.3.20, 4.4.22, 4.5.15; ChānUp 1.3.1, 8.9.1, 8.10.1, 8.11.1; TaittUp 2.4; KaUp 3.2, 6.2-3 on freedom from fear.

jīvato = living, is alive; Kaivalyam = one who is totally alone; videhe sa ca = even after the body falls; bhedam = difference, duality; bhayam = fear; brūte = declares; yajuh = Yajur; śrutiḥ = primary scripture, Veda.

*yudā kudā vāpi vipaścid-eśah
brahmaṇyanante'pyaṇu-mātra-bhedam |
paśyatyathāmuṣya bhayam tadeva
yadikṣitā bhinnatayaḥ pramādāt ||331||*

If, at any time, the wise perceive even the minutest difference in the infinite Absolute, at once, that which is inadvertently seen as different becomes a source of fear to them.

See BrhUp 1.4.2, 'Since there is nothing else than myself, of what am I afraid? . . . assuredly, it is from a second that fear arises.'

yadā = if (used in this sense of yadi); kadā vāpi = at any time; viścid-eṣaḥ = the wise; anu-māṭra-bhedaṁapi = even the slightest difference; yadikṣitam bhinnatayā pramādāt = whatever is inadvertently seen as different; bhaya = fear.

śruti-smṛti-nyāya-śatair niṣiddhe
drṣye'tra yaḥ svātmā-matiṁ karoti |
upaiti duḥkhopari duḥkha-jātam
niṣiddha-kartā sa malimluco yathā ||332||

One who identifies their own self with perceived objects, which have been denied by hundreds of scriptural texts, scriptural traditions, and reasonings, experiences misery after misery like one with a guilty conscience for having committed a prohibited act.

Because one has forgotten their own Self, the reality they are, obviously their conscience bothers them. They are like a thief in that they lie every time they deny the truth of the ever-present reality and posit that which is not real as real.

śruti = primary scripture; smṛti = remembered secondary scriptures; nyāya = reason, logic; śatair = hundreds; malimluco = thief, one with a guilty conscience.

satyābhisandhāna-rato vinukto
mahattvam ātmiyam upaiti nityam |
mithyābhisandhāna-ratas-tu naśyet
drṣtanī tad-etad yad acaura-caurayoh ||333||

One who is totally established in the Truth is liberated and attains the eternal glory of the Self. However, one who dwells on the unreal perishes. That this is so is illustrated in the case of a thief and of one who is not a thief.

In ChāṇUp 6.16, there is a story of a man who was accused of theft. 'Take, for example, a handcuffed man brought here by people shouting, "He's a thief! He has committed a theft. Heat an axe for him!" Now, if he is guilty of the crime, then he turns himself into a lie; uttering a falsehood and covering himself in falsehood, he takes hold of the axe and gets burnt, upon which he is executed. If, on the other hand, he is innocent of the crime, then he turns himself into the truth; uttering the truth and covering himself with the truth, he takes hold of the axe and is not burnt, upon which he is released.'

satyābhisandhāna-rato = one who is totally established in the truth; nityam mahattvam ātmiyam the eternal glory of the Self; upaiti = attains; mithyābhisandhāna = one who dwells on the false, unreal; caurayoh = thief.

yatir-asad-anusandhibin bandha-hetuṁ vibhāya
svayam-ayam-abham-asmītyātmā-dṛṣṭyaiva tiṣṭhet |
sukhayati nanu niṣṭhā brahmaṇi svānubhūtyā
harati param-avidyā-kārya-duḥkhāṁ pratītam ||334||

A spiritual aspirant should give up all thoughts of the unreal, which cause bondage, and should remain steadfast in contemplation of the Self, in the form of, 'I am This'. Surely, steadfast contemplation and self-realization of the Absolute give rise to bliss and destroy the previously experienced intense sufferings caused by ignorance.

'I am This' is the great knowledge of Vedānta which boldly declares the identity of the individual and the Absolute (*mahāvākyā*, the Great Sayings of the *Upaniṣads*). Traditionally, they are four in number: *prajñānam brahma* which occurs in the AitUp of the Rg Veda; *ayam ātma brahma* which occurs in the MāṇḍUp of the Atharva Veda; *tat tvam asi* which occurs in the ChāṇUp of the Sāma Veda; and *aham brahmāsmi* which occurs in the Br̥hUp of the Yajur Veda).

yatir = spiritual aspirant; asad = unreal; bandha-hetum = cause of bondage; vihāya = giving up; ayam-aham = I am This; sukhayati = causes happiness; harati = destroys; param = intense, extreme; avidyā-kārya-duḥkham = sufferings caused by ignorance.

bāhyānusandhibh parivardhayet phalaṁ
durvāsanām-eva tatas tato'dhikām |
jñātvā vivekaibh paribṛtya bāhyām
svātmānusandhibhīṁ vidadhīta nityam ||335||

Attachment to external objects will only increase and intensify their fruits in the form of inauspicious tendencies. Therefore, knowing this by means of wise discrimination, abandon all that is external. Apply yourself in continuous uninterrupted contemplation of the Self.

bāhyānusandhibh = attachment to externals; phalaṁ = fruits, results; durvāsanām = inauspicious; bāhyām = external; svātmānusandhibhīṁ = continuous, eternal contemplation of the Self.

bāhye niruddhe manasāḥ prasannatā
manas-prasāde paramātmā-darśanam |
tasmin sudrṣṭe bhava-bandha-nāśāḥ
bahir-nirodhaḥ padavī vimukteḥ ||336||

When the external abates, the mind becomes clear. When the mind is bright, there arises the vision of the great Self. When that is perfectly realized, bondage to the world is destroyed. Therefore, the cessation of the external is the initial step in attaining liberation.

See V. 11, 138, 150, 177–78, 183, 276–77, 315, 361–63, 367, 370–71, 384, and 408 for purification of the mind.

See BG 2.65, 'In tranquillity, all one's sorrow is destroyed. For the intellect of the tranquil-minded is soon established in equilibrium.'

bāhye = external; niruddhe = ceases, abates; manasāḥ = mind; prasannatā = bright, clear, pure; prasāde = bright; paramātmā-darśanam = vision of the supreme Self; sudrṣṭe = perfectly seen realized; bhava-bandha-nāśāḥ = destruction of worldly bondage; bahir-nirodhaḥ padavī vimukteḥ = cessation of the external is the initial step to liberation.

kāḥ paṇḍitāḥ-saṁ sad-asad-vivekī
śruti-pramāṇāḥ paramārtha-darśī |
jānan hi kuryād asatovalambanī
svapāta-hetoḥ śiśuvan-mumukṣuḥ ||337||

Who, being learned, able to discriminate between the Real and the unreal, believing in the authority of the scriptures, qualified to realize the supreme Self, and a seeker of liberation, will, like a child, cling to what is unreal and which will surely be the cause of one's downfall?

See verse 4 in regard to this verse.

pañḍitah = learned, scholar; *sad-asad-vivekī* = discrimination between the Real and the unreal; *śruti-pramāṇah* = scriptural authority; *paramārtha-darśī* = one qualified to see the supreme Self; *jānan hi* = knowing surely; *kuryād* = who will do; *avalambanī* = going in for support, cling to; *svapāta-hetoh* = which is the cause of one's downfall; *śiṣuvan* = child.

*dehādi-saṁsaktimato na muktih
muktasya dehādyabhimat�abhāvah |
suptasya no jāgaranam na jāgratah
svapnas taylor bhinna-gunaśrayatvāt ||338||*

There is no liberation for one who is attached to the body, and the liberated being has no attachment to the body. One who is asleep is not awake, and one who is awake does not dream, for these two refer to two different states.

If one wants to go North, one should not go South. One who is asleep is not awake and one is dreaming is not awake. This should be obvious.

dehādi = body and so on; *saṁsaktimato* = one who is attached to; *na muktih* = no liberation; *dehādyabhimat�abhāvah* = no attachment to the body; *suptasya* = one who is asleep; *no jāgaranam* = not awake; *svapna* = dream.

*antar-bahiḥ svānī sthira-jāṅgumesu
jñānātmanādhāratayā vilokya |
tyaktākhilopādhir-akhaṇda-rūpah
pūrṇātmanā yaḥ sthita eṣa muktah ||339||*

One is liberated who realizes the Self as knowledge, the substratum of all that moves and is unmoving, both internal and external; and who, abandoning all limitations, remains in an infinite and complete state.

See IsāUp 4, 'The Self is One, although not moving, It is swifter than the mind; the gods cannot catch it, as it speeds on in front. Standing, it outpaces others who run.'

antar-bahiḥ = internal and external; *sthira-jāṅgameṣu* = in objects which move and do not move; *jñānātmanādhāratayāvilokya* = who realizes the Self as knowledge; *tyaktākhilopādhir* = abandoning all residual limitations.

*sarvātmanā bandha-vimukti-hetuḥ
sarvātma-bhāvān-na paro'sti kaścit |
dṛṣyāgrahe satyupapadyate'sau
sarvātma-bhāvo'sya sadātma-niṣṭhayā ||340||*

There is no other means for complete freedom from bondage than to identify oneself with the entire universe. This identification arises by rejecting the perceptible world by continuous meditation on the eternal Self.

See KaUp 5.13, 'He is the eternal in the midst of the non-eternals' (*nityo 'nityānani*).

bandha-vimukti-hetuḥ = the cause of freedom from bondage; sarvātma-bhāvānina
paro'sti = identify oneself with the entire universe; dṛṣyāgrahe = rejecting, not grasping
the seen; sadātma = eternal Self; niṣṭhayā = continuous, established in.

dṛṣyasyāgrahaṇāni kathāṁ nu ghaṭate dehātmanā tiṣṭhato
bāhyārthānubhava-prasakta-manasāḥ tat-tat-kriyāṁ kurvataḥ |
saṁnyastākhila-dharma-karma-viṣayaiḥ nityātmā-niṣṭhā-paraiḥ
tattvajñaiḥ karaṇīyam ātmāni sadānandecchubhir yatnataḥ ||341||

How will the non-perception of the visible universe be possible for one who lives identified with the physical body and whose mind is attached to enjoyment of external objects and acts accordingly? It can only be accomplished with great effort by spiritual aspirants, desirous of bliss, who have renounced all actions relating to sense objects and who are established in the eternal Self.

dṛṣyasyāgrahaṇāni = non-grasping; kathāṁ nu ghaṭate = how will it be possible?; dehātmanā tiṣṭhato = one who is established in a state of identifying the Self with the body; bāhyārthānubhava-prasakta-manasāḥ = one whose mind thinks of external objects; kriyāṁ kurvataḥ = doing specific actions; saṁnyastākhila-dharma-karma-viṣayaiḥ = those who have renounced all duties, actions, and sense objects; nityātmā-niṣṭhā = those who are always established in the eternal Self.

sarvātma-siddhaye bhikṣoḥ kṛta-śravāṇa-karmanāḥ |
samādhiṁ vidadhātyesā śānto dānta iti śrutiḥ ||342||

For the renunciant, who has engaged in hearing¹ in order to accomplish universal identification, the scriptural passage beginning with, 'calmness, self-control, and so on'², prescribes one-pointed absorption of the intellect in That.

See V. 343, 354, 355, 358, 361, 363–67, 376, 408–411, and 474 on *samādhi*.

sarvātma = universal identification; siddhaye = accomplish, perfect; bhikṣoḥ = the renunciant; kṛta-śravāṇa = engaged in hearing; samādhiṁ = one = pointed absorption of the intellect in That, equal-mindedness; vidadhāti = prescribes, teaches; śānto dānta = calmness, self-control, etc.

ānūḍha-śakter-ahamo vināśaḥ
kartum na śakyāḥ sahasāpi paṇḍitaiḥ |
ye nirvikalpākhyā-samādhi-niṣcalāḥ
tān-antarā'nanta-bhavā hi vāsanāḥ ||343||

Even the learned cannot suddenly destroy egoism once its power has grown strong, except by those who are perfectly calm¹ and unmoving in an indeterminate one-pointed absorption of the intellect in That. For residual impressions are long-rooted and innumerable.

¹ See BrhUp 2.4.5, 4.5.6, '... to be heard, to be reflected on, to be meditated upon'. See V. 67, 70, 72, and 365 on 'hearing'.

² See BrhUp 4.4.23, '... having become calm, self-controlled, withdrawn, patient, and collected'.

¹ See BrhUp 4.4.23, 'having become calm ...' (*śānto*).

See V. 342, 354, 355, 358, 361, 363–67, 376, 408–411, and 474 on *samādhi*.

ārūḍha-śakter = power grown strong; ahamo vināśah = destruction of the ego; kartum na śakyah sahasā = impossible to effect quickly; pañḍitaiḥ = even by learned ones; nirvikalpākhya-samādhi = indeterminate one-pointed absorption of the intellect in That; niścalāḥ = unmoving; tān-antarā = except by them; hi = for; vāsanāḥ = residual tendencies; anantabhabavāḥ = those which have numerous births or those produced by many objects.

*aham-buddhyāiva mohinyā yojayitvāvṛter-balāt |
vikṣepa-śaktiḥ puruṣāni vikṣepayati tad-guṇaiḥ ||344||*

The power of projection, aided by the power of concealment, causes a person to identify with egoism, thereby deluding him through the attributes of that.

See V. 115–17, 141, 146, 345, and 348 on veiling power.

mohinyā = deluding, perplexing, distracting; aham-buddhyāiva-yojayitvā = to connect or identify with a sense of egoism; āvṛter-balāt = produced by the power of projection; vikṣepa-śaktiḥ = power of concealment; puruṣām = individual, person; tad-guṇaiḥ = the attributes of that.

*vikṣepa-śakti-vijayo viśamo vidhātum
niśśeṣam-āvaraṇa-śakti-nivṛttiabhāve |
drg-dṛṣyayoh sphuṭa-payojalavad-vibhāge
naśyet tad-āvaraṇam-ātmāni ca svabhāvāt |
niśśaṇayena bhavati pratibandha-śūnyo
nikṣepaṇām nahi tadā yadi cen mr̄ṣārthe ||345||*

It is difficult to overcome the power of projection without the total removal of the power of concealment. The power of concealment will vanish naturally when a person can distinguish clearly the seer and the seen, like milk and water. This victory over the power of concealment is truly free from obstacles when there is no resting in false sense objects.

See V. 115–17, 141, 146, 344, and 348 on veiling power.

vikṣepa-śakti = power of projection; vijayo = overcome; āvaraṇa-śakti = power of concealment; nivṛttiabhāve = removal, negation, withdrawal; dr̄g-dṛṣyayoh = seer and the seen; sphuṭa = clearly; payojalavad = like water and milk; śūnyo = devoid of, free from; mr̄ṣārthe = false objects.

*samyag-vivekaḥ sphuṭa-bodha-janyah
vibhājya drg-dṛṣya-padārtha-tattvam |
chinatti māyākṛta-moha-bandhanī
yasmād vimuktasya punar na samiṣṭih ||346||*

Perfect discrimination is born from a clear knowledge separating the true nature of the seer and the seen. This breaks the bonds of delusion caused by illusion. From that arises liberation and there is no transmigration again.

See V. 2, and 11 on discrimination.

samyag-vivekah = perfect discrimination; sphuṭa-bodha-janyah = born of clear knowledge; vibhajya = separating; drg-dṛṣṭya = seer and seen; padārtha-tattvam = the true nature; chinatti = breaks, destroys; māyākṛta-moha-bandhan = the bonds of delusion caused by illusion; punar na samsṛtiḥ = no worldly existence or transmigration again.

*parāvaraikatva-viveka-vahnih
dabaty-avidyā-gahanāni hy-aśeṣam |
kim syāt punah samsaraṇasya bijam
advaita-bhāvanī samupeyuso 'syā ||347||*

For this reason, the discriminative knowledge of the oneness of the individual and the Absolute is a fire which entirely consumes the impenetrable forest of ignorance. For one who has attained this sense of oneness, what will remain of the seed of worldly existence?

para avara ekatva-viveka-vahnih = the discriminative knowledge which relates to the oneness of both is a fire; dahat = burns, consumes by fire; avidyā = ignorance; gahanāni = deep, dense, thick, impervious, impenetrable, hard to be understood, abyss, forest, cave, darkness; hi = for this reason; aśeṣam = along with all its products; samsaraṇasya bijam = seed of worldly existence; advaita-bhāvanī = sense of non-duality.

*āvaraṇasya nivṛttir bhavati ca samyak padārtha-darśanataḥ |
mithyā-jñāna-vināśah tad-vikṣepa janita-duḥkha-nivṛttiḥ ||348||*

The power of concealment withdraws when a vision of reality is experienced. So too, the removal of illusory knowledge and suffering produced by false projections withdraws.

See V. 115–117, 141, 146, 344, and 345 on veiling power.

āvaraṇasya nivṛttir = power of concealment withdraws, is removed or negated; samyak padārtha-darśanataḥ = vision of reality; mithyā-jñāna-vināśah = removal of illusory knowledge; janita = produced by; duḥkha = suffering.

*etat tritayam dṛṣṭam samyag-raju-svarūpa-vijñānāt |
taśmād vastu satattvam jñātavyam bandha-muktaye viduṣā ||349||*

These three are seen in the rope when its true nature is correctly known. Therefore, the wise should know the true nature about things in order to be released from bondage.

'These three' are removal of the concealment of the rope; the destruction of the delusion of the snake; the removal of the grief ensuing in fear and trembling caused by the projection of the snake on the rope.

etat tritayam = these three; dṛṣṭam = are seen; raju = rope; svarūpa-vijñānāt = true nature is known; vastu satattvam = true nature of things; viduṣā = the wise.

*ayo'gni-yogādiwa sat-samanvayāt
mātrādi-rūpeṇa vijñambhate dhiḥ |
tat-kāryam-eva tritayam yato mīṣā
dṛṣṭam bṛrama-svapna-manoratheṣu ||350||*

Like iron coming together with fire manifests as fire, the intellect takes various forms itself, as a knower and so on, through the inherence of the Absolute. As a result of it, these three are falsely seen in delusions, dreams, and imaginations.

See KaUp 2.2.9, 'As fire which is one, entering this world becomes varied in shape according to the object, so also the one Self within all beings becomes varied according to whatever it enters and also exists outside'; also Maitrī Up. 3.3. See V. 135, 193, and 507 on fire in iron.

The word *mātrādi* can be split two ways: as *mātrā* + *ādi* or as *mātr* + *ādi*. The former gives the meaning of 'sparks' while the latter means 'knower and known'.

'These three' are the seer, the seen, and the act of seeing. All acts of knowing involve these three (*tripuṭi*).

ayo = iron, metal; *agni* = fire; *yogādiva* = coming together like; *samanvayāt* = inherence; *mātrādi-rūpeṇa viṣimbhate* = takes various forms; *dhīḥ* = intellect; *tritayam* = three; *mṛṣā drṣṭam* = falsely seen; *bhrama-svapna-manorathēṣu* = delusions, dreams, and imaginations.

*tato vikārāḥ prakṛter ahaṁ-mukhāḥ
dehāvasānā viṣayāś ca sarve |
kṣanc'nyathā-bhāvina eṣa ātmā
nōdeti nāpyeti kadāpi nānyathā ||351||*

Therefore, all the modifications of primordial nature from egoism to the body to all sense objects are subject to continual change. But, the Self never changes, being never originated, never destroyed.

Advaita defines the real as that which never changes, the unreal as that which never appears, and the non-real as that which is sublated. BSBh 2.16 says, 'The division of real and non-real depends upon knowledge or experience: That is real whose knowledge does not miscarry; the non-real, on the other hand, is the object of a knowledge which fails or goes astray.' Also see BSBh 2.1.1 and 3.2.4. Thus, the real is that which lasts, which suffers no contradiction or sublation, which is eternal. Things of the world may be said to be (seemingly) real until they suffer sublation. Thus, they are known as non-real (*mithyā*).

vikārāḥ = changes, modifications; *prakṛter* = primordial nature; *ahaṁ-mukhāḥ* = egoism; *dehāvasānā* = bodily impressions; *viṣayāś* = sense objects.

*nityādvayākhaṇḍa-cid-eka-rūpo
buddhyādi sākṣi sad-asad-vilakṣaṇāḥ |
ahaṁ-pada-pratyaya-laksitārthaḥ
pratyak sadānanda-ghanāḥ parātmā ||352||*

The Supreme Self is eternal, non-dual,¹ indivisible consciousness, ever of the same form, the witness of the intelligence, and so on, other than the Real and the unreal, the implied meaning indicated of the word 'I', the innermost supreme Self, an embodiment of eternal bliss.

¹ See ChanUp 6.2.1 (*ekam evādvitīyam*); BrhUp 1.4.17; AitUp 1.1.1.

See KaivUp 1.18 on witness. See V. 101, 127, 137, 159, 212, 213, 217, 218, 223, 270, 295, 370, 381, 384, 495, 506, 507, and 552 for references to witness.

nityādvayākhaṇḍa = eternal, non-dual, indivisible; cid = consciousness; eka-rūpa = single form; buddhyādi sākṣī = witness of the intellect; sad-asad-vilakṣaṇaḥ = other than the Real and the unreal; ahaṁ-pada = the word 'I'; pratyaya = innermost; laksitārthaḥ = implied meaning, sescondary meaning; sadānanda-ghanaḥ = compacted of eternal bliss; parātmā = supreme Self.

*itham vipaścit sad-asad vibhajya
niścīya tattvam nija-bodha-dṛṣṭā |
jñātvā svam-ātmānam akhaṇḍa-bodham
tebhyo vimuktah svayam-eva śāmyati ||353||*

Thus, the wise person, discriminating between the Real and the unreal, determining the Truth by one's own eye of wisdom, knowing one's own Self to be indiyisible knowledge, freed from all that is the not-self, remains as the pure effulgent Self alone.

In V. 351–52, that which is unreal was explained. In verse 352, the Real was explained. A wise person will discriminate between the Real and the unreal.

See V. 20–21 for discrimination between the Real and the unreal.

itham = thus; vipaścit = wise person; sad-asad vibhajya = discriminating between the Real and the unreal; niścīya tattvam = determining the truth; nija-bodha-dṛṣṭājñātvā = by one's own innate eye of wisdom; akhaṇḍa-bodham = indivisible knowledge; tebhyo vimuktah = being completely freed from things; svayam-eva śāmyati = remaining alone as the pure effulgent Self.

*ajñāna-hṛdaya-granther niśsesa-vilayas-tadā |
samādhibinā'vikalpena yadādvaitātma-darśanam ||354||*

When the non-dual¹ Self is directly experienced by means of impartite one-pointed absorption of the intellect in That, then the heart's knot of ignorance is completely destroyed.

Everyone says 'I', but who is making an effort to know what that 'I' exactly it is? One usually means this 'body.' On a deeper level we mean faculties of thinking/feeling/willing. One can easily understand that the body is not 'I' since it is insentient. This means that the body is always the known one, not the knower. If the body were you, why do you say, 'My body?' Does anyone ever say, 'I am the clothes, I am the gold?' It is mistaking this superimposition for a fact to think body is 'I'. Then, what is this 'I'? In the body arises a sense of awareness. As a collection this is usually called the mind. What is this mind – a collection of thoughts. And this collection is where the 'I' functions as their basis. Every thought relates to you, the 'I', either directly about you or connected with you as individuals, objects, things, events, opinions. In other words, every thought is rooted in your 'I'. So what is this 'I' – where is it rooted? Track it to its source. This is called ātma vicāra or an enquiry into the Self. This is the Self-enquiry which the Vivekacūḍāmaṇi proclaims. One will realize that no amount of thought will enable one to realize that which is beyond thought. Thus, abide in the

¹ See ChanUp 6.2.1; BrhUp 1.4.17; AitUp 1.1.1.

Self as it is. What is it that prevents us from doing this? The Self ever shines, ever present. Instead of abiding in Self, the ego arises, the thought that I am a separate individual who feels I am the body. This ego is the first root thought, the 'I' thought, all else needs this ego to exist. To remain as Self, all we need do is remove this initial obstruction, the first thought.

Between the ever-luminous Self (which neither rises nor sets) and the non-real not-self, the insentient body (which cannot of its own accord say, 'I'), arises a false 'I' which is limited to the body, the ego, called *cit-acit-granthi* – the knot between the sentient Self and the insentient body. Along with it arises ideas of bondage, desire, etc. How does this false 'I' arise – by grasping a form/a body. By grasping, it feeds upon forms and endures. Leaving one form, it grasps another, devouring, growing, enduring. So long as one does not enquire into who this false 'I' is, it will continue to live.

There is a story about this. Once, a man posed as a friend of both the bride and groom and attended their wedding. So long as everyone believed he was an invited guest, he got on very happily talking to both parties and feasting sumptuously. But as soon as an enquiry was started about him, as soon as people began to find out who he was, he disappeared. Such is the case with the ego – it poses as both Self and body. It seems to possess consciousness and shine with 'I' thought (which are properties of Self) and, at same time, it is limited to a form and it rises and sets.

Why does ego disappear when enquired into? It exists only when grasping forms. Without names and forms it cannot live. All thought, all objects, all knowledge of the second and third person (you/he/she/it) are only forms. It has no form of itself. To attend to itself is to lose strength, subside and finally disappear. There are not two 'I's, the ego and the Self. There is not duality during spiritual practices and non-duality during liberation. There is only the ocean of the Self. In It all ideas/feelings/thoughts arise. Moreover, thoughts arise because we think them. They do not impose upon us. They have no power of their own. They gain power only by our attending to them. Pay them no attention; they will subside. Deny them, ignore them; you will be free. To accept them, and then to struggle with them, is to give them life. You will never win. Note that the mind functions only when the 'I' functions. Deep sleep shows this. All thoughts function only when the 'I'-thought is there. When the 'I'-thought is not there, the world, the mind and the body don't exist. Anyone can observe that the mind is quiet or disappears when one is deep asleep, only to reappear when one wakes. This means that the 'I'-thought daily rises and sets. Follow the 'I'-thought back to its point of rising. See where it sets. This 'I'-thought is the only clue one has about oneself.

See MundUp 2.2.9, 'The knot of the heart is cut'; KaUp 2.3.15, 'When all the knots that fetter here the heart are cut asunder then a mortal becomes immortal'; ChānUp 7.26.2, 'There is release from all the knots of the heart'.

See V. 342, 343, 355, 358, 361, 363–67, 376, 408–11, and 474 on *samādhi*.

ajñāna-hṛdaya-granther = heart's knot of ignorance; *niśśesa-vilayas* = completely destroyed; *tadā* = then, there arises; *saṁādhinā'vikalpena* = by means of impartite one-pointed absorption of the intellect in That; *yadād-vaitātma-darśanam* = when, sight of, direct experience of the non-dual Self.

*tvam aham idam-itṛyan kalpanā buddhi-doṣāt
prabhavati paramātmanyadvaye nirviśeṣe |
pravilasati saṁādhāvasya sarvo vikalpo
vilayanam upagacchet vastu-tattvāvadhyātyā ||355||*

Imaginations of difference such as 'you', 'I', and 'this' arise in the qualityless, non-dual supreme Self due to impurities of the mind. When this shines forth in one-pointed absorption of the intellect in That, all these imaginations will vanish because the Reality has been firmly apprehended.

See V. 342, 343, 354, 358, 361, 363–67, 376, 408–11, and 474 on *samādhi*.

tvam = you; *aham* = 'I'; *idam* = this; *buddhi-doṣat* = impurities of the mind; *prabhavati* = arise; *paramātmanyadvaye nirviśeṣe* = qualityless non-dual supreme Self, *sarvo vikalpo* = all doubts, imaginations; *upagacchet* = will attain; *vastu-tattvāvadhr̥tyā* = firm apprehension of the reality, of the real nature of the Self.

śānto dāntah param-uparataḥ kṣanti-yuktaḥ samādhibhiḥ¹
kurvan nityam kalayati yatiḥ svasya sarvātma-bhāvam |
tenāvidyā-timira-janitān sādhu dagdhvā vikalpān
brahmākṛtyā nivasati sukhān niṣkriyo nirvikalpaḥ ||356||

Possessing tranquillity, self-control, perfectly with-drawn from all external activity, steadfast in forbearance, always being one-pointedly absorbed, a spiritual aspirant experiences oneness with everything. By these means, completely burning all wrong ideas caused by the darkness of ignorance, such a one remains in the blissful state of the Absolute, actionless and free from imaginations.

See BrhUp 4.4.23, '... having become calm, self-controlled, withdrawn, patient, and collected sees the Self in one's own self, sees all in the Self.'

See ŚvetUp 6.19, 'actionless' (*niṣkriyāmī*).

śānto = peace, tranquillity; *dāntah* = self-control, restraint; *param-uparataḥ* = perfect power to ensure that the senses may not once again be tempted towards worldly objects; *kṣanti-yuktaḥ* = enduring the dualities with fortitude; *samādhibhiḥ* = one-pointed absorption of the intellect in That; *yatiḥ* = spiritual aspirant, renunciant; *svasya sarvātma-bhāvam* = experiencing oneness or aloneness with everything; *tenāvidyā* = by that ignorance; *timira* = darkness, obscuration; *vikalpān brahmākṛtyā nivasati sukhān niṣkriyo nirvikalpaḥ* = actionless and free from imaginations, doubts, such a one remains, lives, in the blissful state of the Absolute.

saṁāhitā ye pravilāpya bāhyam
śrotrādi cetāḥ svam-abhiḥ cid-ātmāni |
ta eva muktā bhava-pāśa-bandhāḥ
nānye tu pārokṣya-kathābhīdhāyināḥ ||357||

They alone are free from the binding noose of worldly life who merge the external things such as the ear and so on, the mind, and one's ego in the pure consciousness of the Self; never others who merely talk of a thing not experienced by them.

It is one thing to talk of the Self; it is quite another to be free from ignorance. See KaUp 6.12, 'Not by speech, not by the mind, not by sight can That be grasped'.

See ChanUp 6.2.1 (*ekam evādvitīyam*); BrhUp 1.4.17; AitUp 1.1.1.

saṁāhitā = held together, combined, one who has collected his thought together; ye = those persons; pravilāpya = apart from; bāhyam śrotrādi = external things like the ear and so on; cetah = the mind; svam-aham = one's ego; ta eva = they only; muktā = are freed; bhava-pāśa-bandhaiḥ = from the binding noose of worldly life; nānye tu = not others at all; pārokṣya-kathābhidhāyināḥ = those who merely speak of a thing not experienced by them.

*upādhi-yogāt svayam-eva bhidyate-
copādhyapohe svayam-eva kevalaḥ |
tasnād-upādhibhē vilayāya vidvān
vaset sadā'kalpa-samādhi-niṣṭhayā ||358||*

By association with limiting adjuncts, one thinks oneself different. When the limiting adjuncts are removed, one remains alone. Therefore, the wise should remain forever established in one-pointed absorption of the intellect in That for the dissolution of the limiting adjuncts.

See KaUp 4.10, 'From death to death he goes, who sees here any kind of diversity'. See V. 342, 343, 354, 355, 361, 363–67, 376, 408–11, and 474 on *samādhi*.

upādhi-yogāt = by association with limiting adjuncts; upādhyā-pohe = removal of the limiting adjuncts; kevalaḥ = totally alone; vilayāya = dissolution, disappearance, death, destruction; vidvān = the wise; vaset sadā'kalpa-samādhi-niṣṭhayā = remain forever established in one-pointed absorption of the intellect in That.

*sati sakto naro yāti sad-bhāvanī hyeka-niṣṭhayā |
kīṭako bhramarāni dhyāyan bhramaratvāya kalpate ||359||*

A person one-pointedly fixed on the Real, becomes the Real. The worm, intently contemplating the bee, becomes that bee.

To illustrate this idea, the oft-quoted example of a pupa meditating upon a wasp is given. Thinking of the Self, one becomes the Self.

Compare KaUp 6.17, 'One should draw him out of the body with determination like a reed from the grass sheath.'

sati = Reality, the Real; sakto = fixed; naro = a person; yāti sad-bhāvanī = becomes the Real; hi = (indicates certainly); eka-niṣṭhayā = one-pointed fixing, establishing; kīṭako = a small worm, pupa; bhramarāni = bee; dhyāyan = contemplating, meditating.

*kriyāntarāsaktim-apāsyā kīṭako
dhyāyan alitvam hyali-bhāvam recchati |
tathaiwa yogī paramātmā-tattvāni
dhyātvā samāyāti tad-eka-niṣṭhayā ||360||*

Just as the worm, by giving up every other activity and thinking of nothing but the bee, becomes that bee, so too, the spiritual aspirant, one-pointedly contemplating the Reality that is the Supreme Self, becomes That.

Compare the oft-quoted phrases, 'As one thinks, so one becomes' (*yat bhāvo tat bhāvati*) and 'As the mind, so the person' (*manas eva manuṣyanam*). Also see PraśnaUp 3.10.

kriyāntarāsaktim-apāsyā = by giving up every other activity; **kīṭako** = worm; **dhyāyan** = meditating; **alitvam** = bee; **hi** = (indicates certainty); **ali-bhāvam** = becomes the bee; **yogi** = spiritual aspirant; **paramātma-tattvam** = the reality that is the supreme Self.

*atīva sūkṣmāni paramātma-tattvam
na sthūla-drṣṭyā pratipattum-arhati |
samādhinātyanta-susūksma-vṛttiā
jñātavyam āryair ati-śuddha-buddhibhīḥ ||361||*

The Truth that is the supreme Self is very subtle. It cannot be perceived by the gross, externally oriented mind. It is only accessible in one-pointed absorption of the intellect in That, to noble individuals of extremely pure intellect, through extraordinarily subtle mental states.¹

See KaUp 1.3.12, 'The Self, though hidden in all beings, does not shine forth but can be seen by the seers of the subtle through their sharp intellect' (. . . *drṣyate tvagryayā buddhyā sūkṣmadarśibhīḥ*). Also KaUp 6.9, 'His appearance is beyond the range of sight; no one can see him with his sight; within the heart, with insight, with thought, has he been contemplated; those who know this become immortal.'

See V. 11, 138, 150, 177–78, 183, 276–77, 315, 336, 362–63, 367, 370–71, 384, and 408 for purification of the mind.

See V. 342, 343, 354, 355, 358, 363–67, 376, 408–11, and 474 on *samādhi*.

atīva sūkṣmāni = very subtle; **paramātma-tattvam** – the truth that is the supreme Self; **na sthūla-drṣṭyā** = not perceived by the gross; **samādhinā** = one-pointed absorption of the intellect in That; **atyanta-susūksma-vṛttiā** = very subtle mental modifications; **āryair** = great people, noble ones; **ati-śuddha-buddhibhīḥ** = by people of very pure intellects.

*yathā suvarṇāni puta-pāka-śodhitāni
tyaktvā malāni svātma-guṇāni samuccchati |
tathā manah sattva-rajas-tamo-malaṁ
dhyānena saṁvityajya sameti tattvam ||362||*

Just as gold, when heated in a fire, gives up its impurities and is restored to its own lustre, so too does the mind, through meditation, shed the impurities, *sattva*, *rajas*, and *tamas*, and attain the Real.

Gold is already gold. Nothing need be added to gold to make it so. All that need be done is to melt it in a crucible and remove the dross which covers its purity. Likewise the Self is innately pure.

See BG 14.20, 'The embodied one having transcended these three *guṇas* out of which the body is evolved, is freed from birth, death, decay, pain, and attains immortality.'

¹ Extraordinarily subtle mental states (*atyanta-susūksma-vṛttiā*) point to the fact that there exists what may be termed 'a higher mind' or a 'pure mind' as well as the ordinary mental faculty or lower mind most people are familiar with. It is not this lower mind which can or will experience the Self. Thus, in order to experience the Self, there is the necessity of purifying the mind. Whether this higher mind is but the lower mind purified or whether it is a new instrument which functions when the obscuring tendencies of the lower mind are removed is not clear.

See V. 11, 138, 150, 177–78, 183, 276–77, 315, 336, 361, 363, 367, 370–71, 384, and 408 for purification of the mind.

suvarṇam = gold; *puṭapāka* = a method of wrapping a thing, covering it with clay and then heating it in a fire; *śodhitam* = purified, refined; *tyaktvā malam svātma-gunam samṛcchati* = gold, giving up its impurities, attains its real nature of brightness; *manah* = mind; *sattva-rajas-tamo-malaṁ* = taints or impurities of *sattva*, *rajas*, and *tamas*; *dhyānena* = through meditation

nirantarābhyaśa-vaśat tad-itthani
pakvamī mano brahmaṇī liyate yadā |
tadā samādhibh sa vikalpa-varjitah
svato'dvayānanda-rasānubhāvakah ||363||

When the mind, thus purified by uninterrupted, continuous practice, merges in the Absolute, the state of one-pointed absorption of the intellect in That arises, free from imaginations and in which there is the experience of the nectar of non-dual¹ bliss.

The TaittUp declares that 'the Absolute is neṭṭar'.

See V. 11, 138, 150, 177–78, 183, 276–77, 315, 336, 361–62, 367, 370–71, 384, and 408 for purification of the mind.

See V. 342, 343, 354, 355, 358, 361, 364–67, 376, 408–11, and 474 on *samādhi*.

nirantarābhyaśa = uninterrupted, continuous; *pakvamī* = purified; *mano* = mind; *brahmaṇī liyate* = merges in the Absolute; *samādhibh* = one-pointed absorption of the intellect in That; *vikalpa-varjitah* = free from imaginations, fancies; *rasānu-bhāvakah* = experience of nectar, elixir, essence; *advayānanda* = non-dual bliss.

samādhinānena.samasta-vāsanā
granther vināśo'khila-karma-nāśah |
antar-bahih sarvata eva sarvadā
svarūpa-visphūrtir ayatnataḥ syāt ||364||

By this one-pointed absorption of the intellect in That, the knots of all residual impressions and the results of all actions are destroyed. One's own nature, within and without, everywhere and always, will, without effort, spontaneously arise.

See MundUp 2.2.9, 'The knot of the heart is cut' (*bhidyate hrdaya granthis*); KaUp 2.3.15, 'When all the knots that here fetter the heart are cut asunder then a moral becomes immortal'; ChānUp 7.26.2, 'There is release from all the knots of the heart'. See V. 354, 424, and 559 on knots of the heart.

See V. 342, 343, 354, 355, 358, 361, 363–67, 376, 408–11, and 474 on *samādhi*.

samādhinānena = by this one-pointed absorption of the intellect in That; *samasta-vāsanā* *granther* = the knots of all residual impressions; *vināśa* = totally destroyed; *akhila-karma-nāśah* = destruction of the results of all actions; *antar-bahih* = within and without, inside and outside; *sarvata eva sarvadā* = everywhere and always; *svarūpa-visphūrtir ayatnataḥ syāt* = one's own nature will spontaneously arise without effort.

¹ See ChanUp 6.2.1; BrhUp 1.4.17; AitUp 1.1.1.

śruteḥ śata-guṇam̄ vidyān mananam̄ mananād-apī |
nidhidhyāsaṁ lakṣaguṇam̄ anantam̄ nirvikalpakam̄ ||365||

Reflection¹ is a hundred times superior to hearing; meditation is a hundred thousand times superior to reflection; impartite one-pointed absorption of the intellect in That is infinitely superior to all.

See V. 342, 343, 354, 355, 358, 361, 363–67, 376, 408–11, and 474 on *samādhi*.

śruteḥ = hearing; śata = one-hundred; mananam̄ = reflection, consideration; nidhidhyāsaṁ = meditation, contemplation, profound and repeated meditation; nirvikalpakam̄ = impartite.

nirvikalpaka-samādhinā sphuṭam̄
brahma-tattvam̄-avagamyate dhruvam̄ |
nānyayathā calatayā manogateḥ
pratyayāntara-vimiśritam̄ bhavet ||366||

By impartite one-pointed absorption of the intellect in That, the Truth that is the Absolute is clearly and definitely realized, but not otherwise, for then, the mind, being unsteady, will become mixed with other modifications.

Nirvikalpa samādhi is a one-pointed impartite absorption in That, the Self.

See V. 342, 343, 354, 355, 358, 361, 363–67, 376, 408–11, and 474 on *samādhi*.

nirvikalpaka-samādhinā = impartite one-pointed absorption of the intellect in That; sphuṭam̄ = clearly; dhruvam̄ = surely; nānyayathā = not-otherwise, it is not understood; calatayā mano-gateḥ = mind, being unsteady; pratyayāntara-vimiśritam̄ bhavet = will become mixed with other modifications.

ataḥ samādhatsva yatendriyas-san
nirantaram̄ śānta-manāḥ pratīci |
vidhvāṁsasya dhvāntam-anādyavidyayā
kṛtāni sad'ekatva-vilokanena ||367||

Therefore, remain in one-pointed absorption of the intellect in That, with the sense organs controlled, with a tranquil mind ever turned within, and, through the realization of your identity with the Absolute, destroy the darkness of beginningless ignorance.

See V. 11, 138, 150, 177–78, 183, 276–77, 315, 336, 361–63, 370–71, 384, and 408 for purification of the mind.

See V. 342, 343, 354, 355, 358, 361, 363–67, 376, 408–11, and 474 on witness.

samādhatsva = one-pointed absorption of the intellect in That; indriya = sense organs; nirantaram̄ = uninterrupted, perpetually; śānta-manāḥ = tranquil mind; vidhvāṁsasya = destroy; dhvāntam = darkness; anādyavidyayā = beginningless ignorance; sad'ekatva = oneness, identity with the Real; vilokanena = observe, contemplate.

¹ See BrhUp 2.4.5; 4.5.6, 'Verily, Maitreyi, by the seeing of, by the hearing of, by the thinking of, by the understanding of the Self, all this is known'; also BrhUp 4.5.6. See V. 67, 70, 72, and 342 on 'hearing, reflection, meditation'.

yogasya prathamāṁ dvāram vāñ-nirodho'parigrahah |
nirāśā ca nirīhā ca nityam-ekānta-śilatā ||368||

The first doorways to union are silence, non-possession, freedom from desires, freedom from action, and always living by oneself.

The Self is within. Thus, silence is the door to the heart-cave. Keep quiet and realize that Self which is within. See verse 309 on silence.

yogasya = to union; prathamāṁ dvāram = first, initial entrance, doorways; vāñ-nirodha = cessation of speech, silence; aparigrahah = non-possession; nirāśā = freedom from desires; nirīhā = cessation of actions; nityam-ekānta-śilatā = always living alone.

ekānta-sthitir-indriyoparamane hetur damaś cetasah
samrodhe karaṇāni śamena vilayam yāyād aham-vāsanā |
tenānanda-rasānubhūtir-acalā brāhmaṇi sadā yoginah
tasmāc-citta-nirodha eva satataṇi kāryah prayatnāt muneh ||369||

Living alone is the means to self-control, the stilling the activities of the sense organs. This leads to the control of the mind. By controlling the mind, the tendencies of the ego are destroyed. This gives the spiritual aspirant an eternal, immovable, unbroken realization of the bliss of the Absolute. Hence, the spiritual aspirant should always strive to control the mind with singlepointed effort.

See BG 2.60, 'The excited senses impetuously carry away the mind of even a wise man striving for perfection'.

ekānta-sthitir = living alone, living in an uninhabited place; indriyo-paramane = stilling the activities of the sense organs; hetur = means, cause; dama = self-control, control of the sense organs, restraint; cetasah = mind, consciousness; samrodhe karaṇāni = cause of tendencies, limitations, restrictions; śamena = ceases, extinguished; vilayam = cause to disappear, be destroyed; aham-vāsanā = tendencies of the ego; acalā = immovable; sadā = always; yoginah = spiritual aspirant; citta-nirodha = cessation of the mind; muneh = the wise.

vācaṁ niyacchātmani tam niyaccha
buddhau dhiyāni yaccha ca buddhi-sākṣīni |
tam cāpi pūrṇātmani nirvikalpe
vilāpya śāntim paramāṁ bhajasva ||370||

Restrain speech in the mind; restrain that in the intellect; restrain the intellect in the witness of the intellect; and merging that also in the infinite absolute Self, attain supreme peace.

See KaUp 1.3.13, 'The wise should restrain speech in the mind'.

See KaivUp 1.18 on witness: 'In the three states of consciousness whatever appears as the object of enjoyment or the enjoyer or the enjoyment, I am different from them, the witness, pure consciousness, the eternal Śiva' (sākṣī); See V. 101, 127, 137, 159, 212, 213, 217, 218, 223, 270, 295, 352, 381, 384, 495, 506, 507, and 552 for references to witness (sākṣī).

See V. 11, 138, 150, 177–78, 183, 276–77, 315, 336, 361–63, 367, 371, 384, and 408 for purification of the mind.

vācarī = speech; ātmāni = in the mind; niyaccha = restrain, control; buddhau = intellect; dhiyam = mind; buddhi-sākṣinī = witness of the intellect; sāntim paramām bhajasva = attaining supreme peace.

*dēha-prāṇendriya-mano-buddhyādibhir upādhibhīḥ |
yair yair vṛtībḥ samāyogah tat-tad bhāvo'sya yoginah ||371||*

A spiritual aspirant's mind is modified and transformed into, as it were, according to its association with the various limiting adjuncts: the body, vital airs, sense organs, mind, intellect, and so on.

Whatever the mind associates with, it takes on those characteristics, just as a pure crystal takes on the color of its surrounding objects or as a pure cloth and so on.

See V. 11, 138, 150, 177–78, 183, 276–77, 315, 336, 361–63, 367, 370, 384, and 408 for purification of the mind.

dēha = body; prāṇendriya = vital airs and sense organs; mano-buddhyādibhir = mind, intellect, and so on; upādhibhīḥ = limiting adjuncts; samāyogaḥ = connection with, association; yoginah = spiritual aspirant.

*tan-nivṛtyā muneh samyak sarvoparamaṇam sukham |
sandṛsyate sadānanda-rasānubhava-viplavah ||372||*

When this is stopped, the wise easily detaches from everything and is seen immersed in a nectarine experience of everlasting bliss.

Here, 'this' means the association with thoughts, sense objects, and so on.

nivṛtyā = cessation, withdrawal; muneh = the wise; samyak sarvopara-maṇam = easily detaches from everything; sandṛsyate = seen; sadānanda-rasānubhava = nectarine experience of eternal bliss; viplavah = immersed in, full of.

*antas-tyāgo bahis-tyāgo viraktasyaiva yujyate |
tyajatyantar bahih-saṅgam viraktaś-tu mumukṣayā ||373||*

Only a detached person possesses both internal and external detachment. For the sake of liberation, only a detached person gives up both internal and external attachments.

Again and again there is the prerequisite of detachment prescribed for the earnest seeker of liberation. See V. 9, 17, and 21 for detachment.

antas-tyāgo = internal dispassion, detachment, renunciation; bahis-tyāgo = external detachment, renunciation; viraktasyaiva = only a detached person; yujyate tyajatyantar bahih-saṅgam = gives up both internal and external attachments, associations; mumukṣayā = for the sake of liberation.

*bahis-tu visayaib saṅgami tathāntar-abham-ādibhīḥ |
virakta eva śaknoti tyaktum brahmaṇi niṣṭhitah ||374||*

Being firmly established in the Absolute, a detached person alone is able to renounce external attachment to sense objects as well as internal attachment to egoism.

See V. 9, 17, 21 for detachment

bahis-tu viṣayaiḥ saṅgam = association with external sense objects; āntara = internal; aham-ādhibhiḥ = egoism; virakta = renounce, give up; brahmaṇi niṣṭhitah = established in the Absolute.

vairāgya-bodhau puruṣasya pakṣivat
pakṣau vijānīḥi vicakaṣaṇa tvam |
vimukti-saudhāgratalādhirohaṇāḥ
tābhyaṁ vinā nānyatareṇa siddhyati ||375||

O learned one, know that detachment and wisdom are like the two wings of a bird. The ascent to the top story of the mansion of liberation cannot be gained by either of them individually.

It is declared that not by detachment alone nor by wisdom alone is liberation achieved. The analogy given is apt, for a bird cannot fly high into the sky without using both wings.

Compare the use of this analogy to make a different point in MundUp 3.1.1, 'Two birds, companions always united, cling to the self-same tree. Of these two, one eats the sweet fruit and the other looks on without eating.'

vairāgya-bodhau = detachment and wisdom; pakṣivat = as of a bird (the suffix *vat* is used for a simile meaning 'like'); pakṣau vijānīḥi = know to be the two wings; vicakaṣaṇa = O learned one; vimukti-saudhāgra-talādhirohaṇāḥ = ascending to the top story of the mansion of liberation; tābhyaṁ vinā = without these two together; nānyatareṇa = not otherwise; siddhyati = gained, obtained, accomplished.

atyanta-vairāgyavataḥ samādhiḥ
samāhitasyaiva dṛḍha-prabodhah |
prabuddha-tattvasya bi bandha-muktih
muktātmano nitya-sukhānubhūtiḥ ||376||

Only a person of intense detachment can attain one-pointed absorption of the intellect in That. Only a person in one-pointed absorption has firm knowledge born of realization. Only a person who has realized the Truth is liberated from bondage. Only a person who is free experiences eternal bliss.

Samādhi is a one-pointed absorption in That. See V. 342, 343, 354, 355, 358, 361, 363-67, 408-11, and 474 on *samādhi*.

atyanta-vairāgyavataḥ = only a person of intense, very great, perpetual detachment; samādhīḥ = one-pointed absorption of the intellect in That; samāhitasyaiva = to that person alone whose mind is fixed on That; dṛḍha-prabodhah = firm knowledge; prabuddha-tattvasya = he by whom the truth has been realized; bandha-muktih = freedom from bondage; nitya-sukhānubhūtiḥ = experiences eternal bliss.

vairāgyāḥ na parami sukhasya junakam paśyāmi vaśyātmānaḥ
tat cet śuddhataratma-bodha-sahitam svārājya-sāmīrājya-dhuk |
etad dvāram ajasra-mukti-yuvateḥ yasmāt tvam-asmāt parami
sarvatrāśprhayā sadatmaṇi sadā prajñām kuru śreyase ||377||

For a person of self-control, I find no better producer of bliss than detachment and if that is combined with the realization of the supremely pure Self, there arises sovereignty, within and without. This is the door to the enjoyment of that everlasting state known as liberation. If, therefore, you seek the highest spiritual good, cultivate inner and outer detachment and always fix your mind on the eternal Self.

Detachment is the doorway to liberation and realization of the Self is its fruit.

vairāgyān = detachment; na param sukhasya = no greater bliss; vaśyātmanah = a person of self-control; śuddhatarātmā-bodha = realization of the supremely pure Self; svārājya-sāmrājya = sovereignty within and without; dvāram = door.

āśāni chindhi viṣopameṣu viṣayevesaiva mṛtyoh sṛtiḥ
tyaktvā jāti-kulāśramaśvabhimatim muñcāti-dūrāt kriyāḥ |
dehādāvasati tyajātma-dhiṣanāmī prajñāmī kuruṣvātmāni
tvam draṣṭāsy amalo'si nirdvaya-param-brahmāsi yad vastutah ||378||

Sever your desire for sense objects, for they are like poison, the way to death. Renounce caste, family, and stages of life, abandoning from a great distance actions prompted by them. Renounce your identification of the idea of individuality, with the body, and so on, which are unreal and establish your mind on the Self. For, you are really the seer, pure, the non-dual Absolute.

See Swami Vivekananda's poem 'Song of the Sannyasin' (Strike off thy fetters, bonds that bind thee down, Of shining gold or darker baser ore. Love, hate, good, bad and all the dual throng. Know, slave is slave caressed or whipped not free for fetters, though of gold, are not less strong to bind. They know not truth who dream such vacant dreams as father, mother, children, wife and friend. The sexless Self, whose father He? whose child? whose friend? Whose foe is He who is but One? The Self is all in all, none else exists, and That thou art. Where seekest thou that Freedom friend, this world nor that can give. In books and temples vain thy search. Thine only in the hand that holds the rope that drags thee on. Then cease lament, let go thy hold. Truth never comes where lust and fame and greed of gain reside. No man who thinks of woman as his wife can ever perfect be. No woman who thinks of man as her husband can ever perfect be. Nor that person who owns the least of things, nor that one whom anger-chains can ever pass through māyā's gates).

chindhi = annihilate, destroy, cut off; viṣopameṣu = like poison; viṣaya = sense-objects; mṛtyoh = death; sṛtiḥ = path leading to; tyaktvā = give up, renounce; jāti-kulāśrama = caste, family, stages of life; muñcāti-dūrāt = abandon from a great distance; dehādāvasati tyajātma-dhiṣanāmī = renounce your identification of the idea of individuality, with the body and so on; prajñāmī kuruṣvātmāni = establish the mind on your Self; tvam draṣṭā = you are the seer; amalo'si = you are pure.

lakṣye brahmaṇī mānasamī dṛḍhataramī samiṣṭhāpya balyendriyanī
śva-sthāne viniṣeṣya niṣcalā-tanuṣcopekṣya deha-sthitim |
brahmātmaikyamī upetya tanmayatayā cākbanda-vṛtyāniśāmī
brahmānanda-rasamī pibātmani mudā ūṣryaiḥ kim-anyair bhramāḥ ||379||

Establishing the mind firmly on the goal, the Absolute, resting the external sense organs in their respective centers; with your body unmoving, taking no thought for its maintenance; attaining identity of the individual and the Absolute, being one with it in the infinite expanse of your mind; in the plenitude of your bliss, drink the nectarine bliss of the Absolute. Of what joy are other things which are false and empty?

mānasam = mind; dṛḍha = fixed, firm, established, certain, sure; saṁsthāpya = to stand together, abiding with, resting in; bahyen-driyam = external sense organs; svasthāne = standing, abiding in oneself; niścala = unmoving; tanuścopekṣya = making thin, taking no thought for its maintenance; dehasthitim = maintaining the body; brahmātmā-kyam = identifying the Absolute and the Self; tanmayatayā cākhaṇḍa-vṛttiāniśam = being one with it in the infinite expanse of one's mind; brahmānanda-rasam pibātmani = drink the nectarine bliss of the Absolute; mudā = pleasure, joy; śunyaḥ = devoid, empty; bhramah = false.

*anātma-cintanam tyaktvā kaśmalam duḥkha-kāraṇam |
cintayātmānam ānanda-rūpam yan-mukti-kāraṇam ||380||*

Giving up all thought of the not-self, which is impure, and the cause of suffering, contemplate the Self, which is of the nature of bliss, and which leads to liberation.

anātma-cintanam tyaktvā = give up, renounce all thought of the not-self; kaśmalam = which is impure, defective; duḥkha-kāraṇam = cause of suffering, unhappiness; cintayātmānam ānanda-rūpam = contemplate the Self which is of the nature of bliss; yan-mukti-kāraṇam = which leads to liberation.

*eṣa svayam-jyotir aśeṣa-sākṣī
vijñāna-kośo vilasatyajasram |
lakṣyani viddhāyainam asad-vilakṣanam
akhaṇḍa-vṛttiātmata�ānubhāvaya ||381||*

This is self-luminous, the witness of everything, ever shining in the sheath of the intellect. Rest your mind on that which is other than the unreal; experience it yourself as impartite unlimited consciousness.

See KaivUp 1.18 on witness. See V. 101, 127, 137, 159, 212, 213, 217, 218, 223, 270, 295, 352, 370, 384, 495, 506, 507, and 552 for references to witness (*sākṣī*).

eṣa = this (Self); svayam-jyotir = self-luminous; aśeṣa-sākṣī = witness of everything; vijñāna-kośa = sheath of the intellect; vilasati = ever-shining, fully shines; viddhāyainam = resting your mind; asad-vilakṣanam = other than the unreal; akhaṇḍa-vṛttiātmataযānubhāvaya = experience, realize it yourself, nature, as unlimited consciousness.

*etam-acchinnayā vṛttiā pratyayāntara-śūnyayā |
ullekhayan vijñānyāt sva-svarūpatayā sphuṭam ||382||*

One should clearly realize this as one's own true nature, continuously contemplating it without any thoughts to the contrary.

acchinnayā = continuously, undivided; ullekhayan = causing to come forth, bringing forth; vijñānyāt = one should know, realize; sva-svarūpatayā = one's own true nature; sphuṭam = clearly.

*atrātmavam dṛḍhī-kurvan abham-ādiṣu santyajan |
udāśinatayā teṣu tiṣṭhed ghaṭapāṭādivat ||383||*

Becoming convinced of one's identification with the Self and renouncing it in the ego and so on, one should remain indifferent to them as with the case of a pot, cloth, and so on.

A pot, cloth, and so on are one's possessions. They belong to one and never for a minute does one mistake them for oneself. Likewise with the body, one should realize that it belongs to one, is one's possession, and is not one's true Self.

From another angle, one often fails to distinguish a pot from the clay it is composed of, or a piece of cloth from the threads it is formed of. One should remain indifferent to the various names and forms an object takes and pay attention to its essence.

atrātmatvarī = the sense of one's true nature; *dṛḍhī-kurvan* = convinced of, firmly convinced; *aham-ādiṣu* = ego and so on; *santyajan* = rejecting, renouncing; *udāśimatayā* = indifferent; *ghaṭa-paṭādivat* = pot, cloth, and so on.

*viśuddham-antahkaranaṁ svarūpe
niveśya sāksinyavabodha-mātre |
śanaiḥ śanair niścalatām-upānayan
pūrṇam-svami-evānu-vilokayet tataḥ ||384||*

Resting the purified inner organ in one's true Self, the witness consciousness, knowledge-absolute, gradually, little by little, attain a state of complete stillness. Then, one should continuously experience the state of fullness.

See V. 101, 127, 137, 159, 212, 213, 217, 218, 223, 270, 295, 352, 370, 381, 495, 506, 507, and 552 for references to witness (*sākṣi*). See KaivUp 1.18 on witness.

See V. 11, 138, 150, 177–78, 183, 276–77, 315, 336, 361–63, 367, 370–71, and 408 for purification of the mind.

viśuddham = purified; *antahkaranaṁ* = inner organ; *svarūpe* = one's own Self; *niveśya* = resting, dwelling, establishing; *sākṣiṇ* = witness; *śanaiḥ śanair niścalatām-upānayan* = gradually, little by little, attain a state of complete stillness; *pūrṇam* = fullness, completeness.

*dehendriya-prāṇa-mano'ham-ādibhiḥ
svajñāna-klptair akhilair upādhībhiḥ |
vimuktam ātmānam akhanda-rūpam
pūrṇam mahākāśam ivāvalokayet ||385||*

Realize the Self as full, like the all-pervading space, free from all limiting adjuncts such as the body, the sense organs, the vital airs, the mind, egoism and so on, which are projections due to one's ignorance.

'That is full and complete; this is full and complete. The full comes out of the full. Taking the full from the full, the full itself remains full and complete.' See also MuṇḍUp 2.2.11; ChānUp 6.2.1; BrhUp 3.4.19.

dehendriya = body and sense organs; *prāṇa-mano'ham-ādibhiḥ* = vital airs, mind, egoism, and so on; *upādhībhiḥ vimuktam* = free from limiting adjuncts; *akhanda-rūpam* = unlimited nature; *pūrṇam* = full; *mahākāśam* = great space.

*ghaṭa-kalaśa-kusūla-sūci-mukhyaiḥ
gaganam upādhi-śatair vimuktam ekam |
bhavati na vividhaṁ tathaiva suddhaṁ
param abhāmādi-vimuktam ekam-eva ||386||*

Space, divested of hundreds of limiting adjuncts such as a pot, a jar, a receptacle for grain, the eye of a needle, and so on, is one and not diverse. So, too, the supremely pure Self is one only, when divested of limiting adjuncts such as egoism, and so on.

See V. 136, 289, 383, 451, and 566 on space in a pot.

See V. 119, 164, 220–21, and 289 on *pratibimbavāda*.

ghaṭa = pot; *kalaśa* = jar; *kuṣūla* = storehouse of grains, grainery; *sūci-mukhyaiḥ* = eye of a needle; *gaganam* = space, sky; *upādhi-śatair vimuktam* = freed from, divested of hundreds of limiting adjuncts; *ekam* = one; *śuddham* = pure; *param* = supreme; *ahamādi-vimuktam* = free from egoism, etc; *ekam-eva* = one only.

*brahmādi-stamba-paryantā mṛṣā-mātrā upādhayāḥ |
tataḥ pūrṇāni svamātmānam paśyed ekātmanā sthitam ||387||*

All limiting adjuncts, from the Creator down to a minute worm, are unreal. Therefore, one should realize one's essential nature as solely existent and complete.

Brahmā is the Lord of the fourteen worlds and creator of the universe, according to Indian thought; one of the purāṇic Indian trinity comprised of Brahmā, Viṣṇu, and Śiva.

brahmādi = Lord Brahmā, the Creator; *stamba* = tiny worm; *paryantā* = down to, ending with; *mṛṣā* = false, unreal, merely imagined; *upādhayāḥ* = limiting adjuncts; *pūrṇām* = full, complete; *svamātmānam* = one's essential nature; *ekātmanā* = one, sole existence.

*yatra bhrāntyā kalpitam tad viveke
tat-tan-mātrāni naiva tasmād vibhinnam |
bhrānter nāśe bhāti-drṣṭāhi-tattvāni
rajjus tasmād viśvamātma-svarūpam ||388||*

That in which something is imagined to exist through error is, upon discrimination, not different from that something. When the delusion vanishes, the snake perceived through the error vanishes, and the rope appears as the Truth. Similarly, the entire universe is, in reality, the Self.

Whenever something is superimposed upon a substratum, the substratum is what is real, is what endures. A snake superimposed upon a rope is only a rope. The rope endures. In actuality, there never was a snake there, there is not now, and there will not be one there in the future. It is only a delusion which appears and a delusion which vanishes. However, one should note that, without the substratum, the delusion would not appear at all. Thus, the substratum is fundamental and persists whether the superimposed is there or not. It is said, 'Destruction of an imagined object leaves the substratum behind'.

When one's dream ceases upon awaking, one's dream universe, along with all of its manifold dream objects, vanishes.

See V. 12, 63, 112, 140, 199, 237, 248, 303, 405, 407, and 550 wherein Śaṅkara makes references to a snake.

bhrāntyā = wandering or roaming about; causing error or confusion; mistaking something for; erroneous perception; *kalpitam* = imagined; *viveke* = discrimination; *bhrānter* = delusion; *nāśe* = vanishes, is destroyed; *drṣṭāhi* = perceived snake; *rajjus* = rope; *viśvam* = universe.

*svayam brahmā svayam viṣṇuh svayam-indraḥ svayam śivah |
svayam viśvam-idam sarvam svamād-anyan na kiñcana ||389||*

The Self itself is Brahmā; the Self itself is Viṣṇu; the Self itself is Indra; the Self itself is Śiva; the Self itself is all this universe. Nothing exists other than the Self.

svayam brahmā viṣṇuh indraḥ śivah viśvam-idam sarvam = the Self is Brahmā, Viṣṇu, Indra, Siva, all this universe.

*antah svayam cāpi bahih svayam ca
svayam purastāt svayam-eva paścāt |
svayam hy-avācyām svayam apyudīcyāni
tathopariṣṭāt svayam apyadhabstāt ||390||*

The Self itself is within and the Self itself is without; the Self itself is before and the Self itself is behind; the Self itself is in the south; the Self itself is in the north; likewise, the Self itself is above and below.

See MuṇḍUp 2.2.12, ‘Verily, the Absolute is this immortal. The Absolute is in front, the Absolute is behind, to the right and to the left. It spreads above and below’ (*brahmaivedam amṛtam purastād brahma, paścād brahma, dakṣinataś cottarena*); also see ChānUp, ‘I alone am below; the Self alone is below’ (*ahamevādhastāt ātmāvādhastāt*).

antah = within; bahih = without; purastāt = before; paścāt = behind; avācyām = south; udīcyām = north; upariṣṭāt = above; adhabstāt = below.

*taraṅga-phena-bhrama-budbudādi
sarvam svarūpeṇa jalām yathā tathā |
cid-eva dehādyham-antam-etat
sarvam cid-evaika-rasam viśuddham ||391||*

Just as all things in the form of a wave, a whirlpool, a bubble, and so on, are in essence only water, similarly, consciousness alone is all this, from the body to the inner organ. All this is solely, pure consciousness.

The entire ocean is only water. Waves, whirlpools, bubbles, and drops of water are only water. They may be distinguished by names and forms but they are only water. See ChānUp 6.10, ‘Now, take these rivers, son. The easterly ones flow towards the east, and the westerly ones flow towards the west. From the ocean, they merge into the very ocean; they become just the ocean.’ Also see ChānUp Ch. 6.4, ‘the transformation is a verbal handle, a name’. Likewise, gold is gold whether in the shape of an earring, a bangle, a ring, or a plate. Clay is clay whether in the shape of a pot, a mug, or a plate.

See MuṇḍUp 3.2.8, ‘Just as rivers, as they flow, merge in the ocean giving up their separate names and forms, so the knowing one, freed from separateness arising from name and form, attains the luminous supreme Self.’

taraṅga = to move or wave about; phena = wave, foam; bhrama = whirlpool; budbudādi = bubble; svarūpeṇa jalām = are in essence only water; cid-eva = consciousness alone; cid-evaika-rasam viśuddham = all this is solely, pure consciousness.

sadevedam̄ sarvam̄ jagad-avagatam̄ vāñi-manasayoḥ
 sato'nyan-nāstyeva prakṛti-para-sīmni sthitavataḥ |
 prthak kīm̄ mṛtsnāyāḥ kalaśa-ghaṭa-kumbhādyavagatam̄
 vadatyeṣa bhrāntas tvam aham iti māyā-madirayā ||392||

This entire universe, known through speech and mind, is Existence alone. There is nothing other than this Existence for one established beyond the boundary of primordial nature. Are the jar, the pot, the vase, and so on, known to be other than clay? It is the deluded person, drunk with the wine of illusion, who speaks of 'I' and 'you'.

See ChāṇUp 6.1.4, 'Just as by means of one lump of clay all that is made of clay becomes known, the modification being only a name arising from speech while the truth is that it is just clay.' See V. 192, 230–31, and 253 on clay.

sarvam̄ = all, entire; jagad = universe; avagatam̄ = known, conceived, under-stood; vāñi-manasayoḥ = through speech and mind; prakṛti-para = beyond primordial nature; kalaśa-ghaṭa-kumbhādi = jar, pot, vase, etc.; bhrānta = error, delusion; tvam = you; aham = 'I'; māyā-madirayā = drunk with the wine of illusion.

kriyā-samabhīhāreṇa yatra 'nyad-iti śrutiḥ |
 bravīti dvaita-rāhityam̄ mithyādhyāsa-nivṛttaye ||393||

The scripture, beginning with, 'Where one sees nothing else, and so on', speaks again and again of the absence of duality for the removal of the illusory superimpositions.

See ChāṇUp 7.24.1, 'Where one sees nothing else, hears nothing else, understands nothing else, that is the infinite.'

See V. 39, 181, 269, 271, 279–86, 307, 407, and 462 on superimposition.

kriyā-samabhīhāreṇa = again and again; repetition; dvaita-rāhityam̄ = absence of duality; mithyādhyāsa-nivṛttaye = removal of illusory superimpositions.

ākāśavan-nirmala-nirvikalpam
 nissīma-nisspandana-nirvikāram |
 antar-bahih̄ śūnyam ananyam advayam
 svayam̄ param̄ brahma kimasti bodhyam ||394||

The supreme Absolute is pure like the sky, impartite, infinite, motionless, changeless, devoid of interior or exterior, eternal, non-dual,¹ one's own Self. What else is there to know?

ākāśavan = sky; nirmala = stainless, pure; nirvikalpam = impartite, unchanging; nissīma = endless, infinite; nisspandana = actionless, motionless; nirvikāram = changeless; antarbahih̄ śūnyam = devoid of interior or exterior; ananyam = eternal; advayam = non-dual; svayam̄ = one's own Self, self-established; param̄ = supreme; brahma = Absolute; kimasti bodhyam = what else is there to know?

vaktavyam̄ kimu vidyate'tra bahudhā brahmaiva jīvah svayam
 brahmaitaj-jaga'ātātam̄ nu sakalanī brahmādvitīyam̄ śrutiḥ |
 brahmaivāham̄-iti prabuddha-matayah̄ saṁtyakta-bāhyāḥ sphuṭam̄
 brahmī-bhūya vasanti santata-cidānandātmānaiva dhruvam ||395||

¹ See ChanUp 6.2.1 (*ekam evādvitīyam*); BrhUp 1.4.17; AitUp 1.1.1.

What more needs to be said? The individual is none other than the Absolute only. This entire world, to the minutest atom, is the Absolute. The scripture declares that the Absolute is one without a second.¹ It is indubitable that those who have understood 'I am the Absolute only',² giving up all external attachments, certainly dwell unified in the Absolute as eternal Existence, Knowledge, and Bliss.³

vaktavyāṁ kim = what more needs to be said; bahudhā = in many ways, repeatedly; brahmaiva jīvah = the individual is the Absolute; brahmādvitīyam = the Absolute, one without a second; brahmaivāham = I am the Absolute only, alone; prabuddha-matayah = those who have awakened, understood; saṁtyakta-bāhyāḥ = giving up externals; santata-cidānanda = eternal existence, consciousness, bliss.

jahi mala-maya-kośe'hami-dbiyottbhāpitāśāṁ
prasabham-anila-kalpe liṅgadehe'pi paścāt |
nigama-gādīta-kīrtiṁ nityamānanda-mūrtiṁ
svayam-iti paricīya brahma-rūpeṇa tiṣṭha ||396||

Destroy all desires generated by a sense of 'I' in the gross body, which is permeated by filth. Then, with great persistence, do the same with the air-like subtle body. Thus, realizing yourself, the embodiment of eternal bliss, whose glories the scriptures proclaim, remain as the Absolute.

The statement, '*Brahmaveda brahmaiva bhavati*, MundUp 3.2.9 (the knower of Brahman becomes Brahman), does not mean a change of state or an attainment. The Sanskrit root 'bhū' from which 'bhavati' (becomes) is derived means both 'being' and 'becoming'. In the present context it refers to 'being'. One is what one always has been. To attain the unattained, action is necessary. But to attain the already attained, no action is required. Knowledge of the fact as-it-is will dispel the darkness of ignorance which covers it.

jahi = destroy; mala-maya = permeated, compacted of defects; filth; kośe'ham = a sense of 'I' in the body; utthāpita = generated; aśāṁ = attachment; prasabham = with great force; anilakalpe liṅgadehe = air-like subtle body; nigama = scriptures; nityamānanda-mūrtiṁ = embodiment of eternal bliss; brahma-rūpeṇa tiṣṭha = remain as the Absolute.

śivākāram yāvad bhajati manujas-tāvad-aśuciḥ
parebbhyāḥ syāt kleśo janana-maraya-vyādhī-nilayah !
yadātmānam ūddhami kalayati śivākāram-acalam
tadā tebhyo mukto bhavati hi tadāha śrutir-api ||397||

So long as an individual thinks they are of the form of a corpse,⁴ they are impure, and suffering will arise from enemies in the form of birth, death, and disease. When they think of themselves as pure, as the essence of auspiciousness, as immovable, then, assuredly, they become free of them. This is also attested to by the scriptures.

¹ See ChānUp 6.2.1 (*ekam evādvitīyam*); BrhUp 1.4.17; AitUp 1.1.1.

² ChānUp 3.14.1 declares, 'All this is the Absolute'.

³ See TaittUp 2.1.1, 'know the Absolute as Existence, Knowledge, Infinitude' (*brahmavid... satyam jñānam anantam brahma*).

⁴ See scriptural reference, ChānUp 8.12.1, 'O Indra, verily this body is mortal'.

See Br̥hUp 2.4.6, 'May the priests/warriors/worlds/gods/beings/everyone forsake anyone who knows themself as different from the Self. All these, priests/warriors/worlds/gods/beings/everyone are all this Self.' Also Br̥hUp 1.4.2, 'So long as there is a second, there is fear.'

śavākāram bhajati = thinks of oneself as the form of a corpse; aśuciḥ = impure; parebhyah syāt kleśo = there will be grief, defilements, from enemies; janana-marana-vyādhi = birth, death, disease; kalayati = knows, realizes; śuddha = pure; śavākāram = essence of auspiciousness; acalarū = immovable.

*svātmānyāropitāśeṣābhāsa-vastu-nirāsataḥ |
svayameva param brahma pūrṇam advayam akriyam ||398||*

By the elimination of all impure qualities superimposed on oneself, oneself alone remains, as the supreme Absolute, complete, non-dual,¹ and actionless.

See ŚvetUp 6.19, 'actionless' (*niṣkriyam*).

svātmani āropita = imagined, superimposed on oneself; aśeṣābhāsa-vastu = all things with impure qualities; nirāsataḥ = eliminated, destroyed; param brahma = supreme Absolute; pūrṇam = full; advayam = non-dual; akriyam = actionless.

*samāhitāyāṁ sati citta-vṛttau
parātmāni brahmaṇi nirvikalpe |
na dṛṣyate kaścid-ayāṁ vikalpah
prajalpa-mātrah pariṣisyate yataḥ ||399||*

When the mental fluctuations are established in the impartite supreme Self, in the Absolute, awareness of this phenomenal world is not experienced. What remains thereafter is merely a matter of meaningless words.

The definition of Yoga in the YS 2 is, 'Yoga is the cessation of the modifications of the mind' (*yogaś citta vṛtti nirodhah*).

See ChānUp 7.1.3, 'But, venerable sir, I am only like one knowing the words and not a knower of the Self.' See V. 62, 64–65, and 474 on mere words.

citta-vṛttau = mental fluctuations; parātmāni brahmaṇi nirvikalpe = impartite supreme Self, the Absolute; na dṛṣyate kaścid-ayāṁ vikalpah = awareness of this is not experienced; prajalpa = gossip, prattle.

*asatkalpo vikalpo'yāṁ viśvam-ityekavastuni |
nirvikāre nirākāre nirvišeṣe bhidā kutah ||400||*

This universe, imagined in the one Reality, is an unreal appearance. How can there be any difference in that which is changeless, formless, qualityless?

asatkalpo = unreal appearance; vikalpo = imagined; ayāṁ viśvam = this universe; nirvikāre = changeless; nirākāre = formless; nirvišeṣe = qualityless.

¹ See ChanUp 6.2.1; Br̥hUp 1.4.17; AitUp 1.1.1.

*draṣṭṛ-darśana-dṛśyādi-bhāva-śūnyaika-vastuni |
nirvikāre nirākāre nirvišeṣe bhidā kutah ||401||*

The one Reality is devoid of the distinctions of seer, seeing, and seen. How can there be any difference in that which is changeless, formless, qualityless?

See V. 346 on seer/seeing/seen.

draṣṭṛ-darśana-dṛśyādi = seer, seeing, and seen, knower, knowing, known; bhāva-śūnyaika = devoid of.

*kalpārṇava ivātyanta-paripūrṇaika-vastuni |
nirvikāre nirākāre nirvišeṣe bhidā kutah ||402||*

The one Reality is supremely full like the ocean at the time of the cosmic dissolution. How can there be any difference in that which is changeless, formless, qualityless?

See MuṇḍUp 2.2.11, *Brahman* alone is all this. ChāṇUp 6.2.1, ‘It is One alone, without a second.’ Br̥hUp 4.4.19, ‘In *Brahman* there is no diversity whatsoever.’

kalpārṇava = cosmic dissolution; atyanta = excessive, very great, exceedingly full; paripūrṇaika vastu = belonging to the supremely full ocean.

*tejasīva tamo yatra vilīnam bhrānti-kāraṇam |
advitiye pare tattve nirvišeṣe bhidā kutah ||403||*

How can there be any difference in the supreme Reality, which is without a second¹ and qualityless, when the cause of delusion is dissolved, like darkness in light?

When light appears, darkness disappears. When knowledge of the Self arises, ignorance is completely and totally destroyed.

tejasīva tamo = like ignorance, darkness in light; bhrānti-kāraṇam = cause of delusion, falsehood, error; advitiye = without a second, non-dual; pare tattve = supreme reality; nirvišeṣe = qualityless.

*ekātmake pare tattve bheda-vārtā katham vaset |
suṣuptau sukha-mātrāyām bhedāḥ kenāvalokitah ||404||*

How can there be any talk of difference when the supreme Reality is one only? Who has ever experienced difference in the bliss-filled state of deep sleep?

By definition, the state of deep sleep is devoid of all thoughts, all distinctions, all difference.

See Br̥hUp.

ekātmake = one only; pare tattve = supreme reality; bheda-vārtā = talk of difference, duality; katham = how; suṣuptau sukha-mātrāyām = bliss-filled state of deep sleep.

¹ See ChanUp 6.2.1; Br̥hUp 1.4.17; AitUp 1.1.1.

*na-hyasti viśvam̄ para-tattva-bodhāt
sadātmani brahmaṇi nirvikalpe |
kālatraye nāpyahirikṣito guṇe
na-hyambu-bindur mṛga-tṛṣṇikāyām ||405||*

Even before realization of the supreme reality, the universe does not ever exist in the imparte, ever-existent Absolute. In none of the three periods of time is the seen snake ever existent in the rope, nor do drops of water exist in a mirage.

The snake does not exist, ever. It didn't exist in the past; it doesn't exist in the present; it won't exist in the future. Likewise, there has never been any water in a mirage. As the BG says, 'Negation does not pertain to what is real' (*nābhāvo vidyate satah*).

See V. 12, 63, 112, 140, 199, 237, 248, 303, 388, 407, and 550 wherein Śaṅkara makes reference to a snake.

na-hyasti = ever exists; viśvam̄ = universe; para-tattva = supreme reality; bodhāt = realization; sadātmani brahmaṇi = ever-existent Absolute; nirvikalpe = imparte; kālatraye = three periods of time; nāpya-hirikṣito = seen snake is non-existent; guṇe = rope; na-hyambu-bindur mṛga-tṛṣṇikāyām = nor do drops of water exist in a mirage.

*māyā-māṭram idam dvaitam advaitam paramārthataḥ |
iti brūte śrutis-sākṣat suṣuptāvanubhūyate ||406||*

The scripture itself declares, this duality is only an appearance brought about by *māyā*. The absolute Truth is non-duality. This is directly experienced in deep sleep.

ŚvetUp 3.10 describes the world being created by the wonder-working power of God, *māyā*. See also RV 6.47.18.

See KaivUp, 'When everything has merged in the state of dreamless sleep'.

See ChāṇUp 8.3.1–3; BrhUp 2.4.14; MundUp 2.2.1; KaUp 2.4.2; Iśa 2, 15.

See V. 67, 110–12, 125, 245, 497, and 574 on *māyā*.

māyā = illusion, that-which-does-not-exist; dvaitam = duality; advaitam = non-duality; paramārthataḥ = absolute truth; brūte śrutis = the scripture declares; sākṣat = directly; suṣuptāvanu-bhūyate = experienced in deep sleep.

*ananyatvam adhiṣṭhānād āropyasya nirikṣitam |
paṇḍitai rājju-sarpādau vikalpo bhrānti-jīvanah ||407||*

The wise observe that that which is superimposed is not other than the substratum. The imagined difference between the rope and the snake, and so on, persists due to delusion.

The projection upon a substratum, the snake upon the rope, has no existence apart from the substratum (rope). Never is the snake other than the rope; never is the superimposed other than the substratum. Silver is not apart from the shell; the post is not apart from the post; the mirage is not apart from the desert. Likewise, the world of phenomena cannot exist apart from the Self. One is never apart from the Self and must invoke the Self to even ask, 'Where is the Self?' How wonderful!

See V. 39, 181, 269, 271, 279–86, 307, 393, and 462 on superimposition.

See V. 12, 63, 112, 140, 199, 237, 248, 303, 388, 405, and 550 wherein Śaṅkara makes reference to a snake.

ananyatvam = not other than; *adhiṣṭhānād* = substratum; *āropyasya* = superimposed; *pāñditai* = the wise; *raju-sarpādau* = rope-snake; *vikalpo* = imagined difference; *bhrānti-jīvanah* = subsists, exists, persists by delusion, error, falsehood.

*citta-mūlo vikalpo'yam cittābhāve na kaścana |
atas cittam samādhēhi pratyag-rūpe parātmāni ||408||*

The mind is the source of this appearance of difference. When the mind does not exist, there is none. Therefore, stabilize the mind in one-pointed absorption on the innermost supreme Self.

The mind functions only by division. It selects and excludes in order to produce distinctions and thus knowledge. When this division does not take place, there is no diversity. Deep sleep is an obvious instantiation of this.

See V. 11, 138, 150, 177–78, 183, 276–77, 315, 336, 361–63, 367, 370–71, and 384, for purification of the mind.

See V. 342, 343, 354, 355, 358, 361, 363–67, 376, 409–411, and 474 on *saṁādhi*.

citta-mūlo = mind is the root or source; *vikalpa* = imagined difference, mental construct, hallucination; *cittābhāve* = when the mind does not exist; *na kaścana* = there is none, nothing; *ataḥ* = therefore; *cittam* = mind; *saṁādhēhi* = one-pointed absorption; *pratyag-rūpe* *parātmāni* = innermost supreme Self.

*kim-api satata-bodham kevalānanda-rūpam
nirupamam ativelam nitya-muktam niriham |
niravadhi gaganābhām niśkalam nirvikalpam
hṛdi kalayati vidvān brahma pūrṇam saṁādhau ||409||*

The wise realize in their heart through one-pointed absorption of the intellect in That the all-inclusive Absolute, of the nature of infinite knowledge, pure bliss, incomparable, beyond all limitations, ever-free, without desire, limitless like the sky, indivisible, and impartite.

Saṁādhi or meditative enstasis is a state wherein one experiences the non-dual Bliss of the Self.

For a discussion on 'no one can ever conceive that they are not', see BSBh 1.1.2. MaṇḍUp 7 says, 'The Self is unseen (*adṛṣṭam*), incapable of being spoken of (*avyavahāryam*), ungraspable (*agrāhyam*), without any distinctive marks (*alakṣanam*), unthinkable (*acintyam*), unnameable (*avyapadeśyam*), the essence of the knowledge of the one Self (*ekātma-pratyaya-sāram*), that into which the world is resolved (*prapañcopaśamam*), peaceful (*sāntam*), auspicious (*śivam*), non-dual (*advaitam*).'

See BrhUp 2.4.12, 'limitless mass of consciousness only'.

See ŚvetUp 6.19, 'without parts' (*niśkalam*); also 6.12.

See V. 342, 343, 354, 355, 358, 361, 363–67, 376, 408–11, and 474 on *saṁādhi*.

kim-api = indescribable; *satata-bodham* = eternal and infinite knowledge; *kevalānanda-rūpam* = of the nature of pure bliss; *nirupamam* = incomparable; *ativelam* = beyond all limitations; *nitya-muktam* = ever-free; *niriham* = without desires; *niravadhi-gaganābhām* = limitless, without end like the sky; *niśkalam* = without parts, indivisible; *nirvikalpam* = impertite, changeless; *hṛdi* = heart; *vidvān* = the wise; *brahma pūrṇam* = all-inclusive Absolute; *saṁādhau* = one-pointed absorption of the intellect in That.

*prakṛti-vikṛti-śūnyaṁ bhāvanātītabhāvam
samarasam asamānaṁ māna-saṁbandha-dūram |
nigama-vacana-siddham nityam asmat-prasiddham
ḥṛdi kalayati vidvān brahma pūrṇam samādhau ||410||*

The wise realize in their heart through one-pointed absorption of the intellect in That the all-inclusive Absolute, devoid of the ideas of cause and effect, whose nature is beyond comprehension, homogeneous, incomparable, beyond all canons of knowledge, established by the words of the scriptures, and eternally self-established.

See V. 342, 343, 354, 355, 358, 361, 363–67, 376, 408–11, and 474 on *saṁādhi*.

prakṛti-vikṛti-śūnyaṁ = devoid of any ideas of cause and effect; bhāvanātīta-bhāvam = whose nature is beyond comprehension; samarasam = homogeneous, of identical nature, whose essence is the same; asamānaṁ = beyond compare; māna-saṁbandha-dūram = beyond all canons of knowledge, beyond connection with any means of knowledge; nigama-vacana-siddham = established by the words of the scriptures; nityam asmat-prasiddham = eternally self-established.

*ajaram amaram astābhavā-vastu-svarūpam
stimita-salila-rāśi-prakhyamākhyā-vihinam |
śamita-guṇa-vikāram sasvatam śāntam-ekam
ḥṛdi kalayati vidvān brahma pūrṇam samādhau ||411||*

The wise realize in their heart through one-pointed absorption of the intellect in That the all-inclusive Absolute, which is ever-young, immortal, that whose nature is free from all differences, unmoving like a vast expanse of water without waves, nameless, qualityless, changeless, eternal, peaceful, one.

See ChāṇUp 8.3.4, ‘This is Brahman, immortal and fearless’.

See MāṇḍUp 7, ‘... neither inside nor outside nor both; unseen (*adr̥ṣṭam*), can’t be spoken of (*avyavaharyam*), ungraspable (*agrāhyam*), without distinguishable marks (*alakṣanam*), unthinkable (*acintyam*), unnameable (*avyapadeśyam*), peaceful (*śāntam*), non-dual (*advaitam*), auspicious (*śivam*).’

See V. 342, 343, 354, 355, 358, 361, 363–67, 376, 408–11, and 474 on *saṁādhi*.

ajaram = undecaying, ever-young; amaram = immortal, devoid of destruction; astābhavā-vastu-svarūpam = that whose nature is free from all differences; stimita-salila-rāśi-prakhyam = unmoving like a vast expanse of water without waves; ākhyā-vihinam = without name, nameless; śamita-guṇa-vikāram = qualityless and changeless; sasvatam = eternal, beginningless; śāntam = peaceful; ekam = one.

*samāhitāṅgkaraṇah svarūpe
vlokayātmānam akhaṇḍa-vaibhavam |
vicchinndhi bandham bhaba-gandha-gandhitam
yatnena pumstvam saphali-kuruṣva ||412||*

With the internal organ firmly collected, clearly realize your own self in the Self of infinite glory. Cut off the bondage formed by the residual impressions of worldly existence and, with effort, make your birth as a human being worthwhile.

The purpose of birth is to destroy one's ignorance and realize the Self.

Compare BG 15.20, 'Knowing this, a person becomes enlightened and all his duties are accomplished'.

samāhitāntahkaraṇah = with the internal organ collected, held together; *svarūpe vilokayātmānam* = realize your own self in the Self; *akhanda-vaibhavam* = of infinite glory; *vicchinddhi* = cut off, remove, destroy; *bandham* = bonds, ignorance; *bhava-gandha-gandhitām* = compacted of, formed by the residual impressions of worldly existence; *yatnena* = with effort; *pumstvām* = human being, individual; *saphalī* = worthwhile, fruitful.

*sarvopādhī-vinir-muktaṁ sac-cid-ānandam advayam |
bhāvayātmānam ātmasthāni na bhūyah kalpase'dhvane ||413||*

Meditate on the Self, existing in you, free of all limiting adjuncts, Existence, Knowledge, Bliss,¹ without a second, and you will never be ensnared in worldly existence again.

See ChāṇUp (*na sa punar āvartate*); BG 8.15, 'Having come to Me, great souls are no more subject to rebirth, which is transitory and the abode of pain; for they have reached the highest perfection.'

sarvopādhī-vinir-muktaṁ = completely free of all limiting adjuncts; *sac-cid-ānandam* = Existence, Knowledge, Bliss; *advayam* = non-dual, without a second; *bhāvayātmānam* = meditate on the Self; *ātmasthām* = existing in you; *na bhūyah kalpase'dhvane* = never be ensnared in worldly existence again.

*chāyeva punisaḥ pari-dṛṣyamānam
ābhāsa-rūpeṇa phalānubhūtyā |
śarīram-ārāt śavavan-nirastām
punar na sandhatta idam mahātmā ||414||*

Great Ones, by reason of their fruitful realization, never again attach themselves to this body, though it is visible as an appearance, like a shadow, when once it has been cast off to a distance like a corpse.

Even as a person is neither attached to their shadow, nor does the shadow suffer wetness when exposed to water nor pain and so on, thus does the Great One know that their body is other than the Self.

See V. 165, 431, and 505 on shadow.

chāyeva = like a shadow; *paridṛṣyamānam ābhāsa-rūpeṇa* = though it is visible like an appearance; *phalānubhūtyā* = experience of fruits, results, fruitful realization; *śarīram* = body; *śavavan* = corpse; *punar na* = never again; *mahātmā* = great ones; great souls.

*satata-vimala-bodhānanda-rūpāni svametya
tyaja jaḍa-mala-rūpopādbhim-etāni sudūre |
attha punar-api naiva smaryatāni vānta-vastu
smarana-viṣaya-bhūtāni kalpate kutsanāya ||415||*

¹ See TaittUp 2.1.1, '... know the Absolute as Existence, Knowledge, Infinitude'.

Realizing your own true nature, eternal, taintless, enlightened, bliss, fling far away this insentient, impure, limiting adjunct that is the body. Then, do not think of it again, for that which has been vomited brings only disgust when it is remembered.

MaṇḍUp 7 says, ‘The Self is peaceful (*sāntam*), auspicious (*śivam*), non-dual (*advaitam*).’

satata = eternal; *vimala* = taintless, pure; *bodhānanda-rūpaṁ* = nature of enlightened bliss; *svarnetya* = attaining your own; *sudūre tyaja* = fling far off, renounce; *jaḍa-mala-rūpopādhibh-etaṁ* = this body which is inert, insentient, impure, tainted limiting adjunct; *punarapi naiva* = never again; *vānta* = vomited; *smaraṇa* = remembered; *kutsanāya* = causing disgust.

*samūlam-etaṁ paridāhya vahnau
sadātmani brahmaṇi nirvikalpe |
tataḥ svayam nitya-viśuddha-bodha-
ānandātmanā tiṣṭhati vid-variṣṭhab* ||416||

Burning this body, from its root, in the fire of the unchanging Absolute, the ever-existent Self, the greatest of knowers remains firmly established as the eternal, pure, enlightened, and blissful Self.

The fire of knowledge burns all duality to its very root.
See KaUp 5.13, ‘He is the eternal’.

samūlam-etaṁ paridāhya vahnau = burning this body from its root in the fire; *nitya-viśuddha-bodha-ānandātmanā* = eternal, pure, enlightened blissful Self; *tiṣṭhati* = firmly established; *vid-variṣṭhab* = highest of knowers.

*prārabdhasūtra-grahitam śarīram
prayātu vā tiṣṭatu goriva srak |
na tat punaḥ paśyati tattva-vettā
ānandātmani brahmaṇi līna-vṛttiḥ* ||417||

Let this body, formed by the thread of accumulated past actions, go or remain, like a garland tied around the neck of a cow. The knower of Truth does not care for it ever again, for their mental modifications are merged in the Absolute, the embodiment of bliss.

Even as a cow has no attachment to a garland around its neck, so too, there should be no attachment to one’s body.

See V. 280, 289, 446–47, 452, 454–55, 459–64, and 552 on *prārabdha karma*.

prārabdha = accumulated past actions, *karma-in-action*; *sūtra* = thread, rope; *śarīram* = body; *grahitam* = strung, tied; *prayātu tiṣṭhatu vā* = let it go or remain; *goriva* = like a cow; *srak* = garland; *na tat punaḥ paśyati* = does not care for it again; *tattva-vettā* = knower of truth; *līna-vṛttiḥ* = mental modifications merged into, absorbed, destroyed.

*akhaṇḍānandam ātmānāni vijñāya sva-svarūpataḥ |
kim-icchan kasya vā hetor deham puṣṇāti tattva-vit* ||418||

After realizing the ever-blissful Self as one's very own nature, desiring what, and for whose sake, will the knower of Truth nourish the body?

This passage, 'desiring what and for whose sake', echoes the words of Br̥hUp 2.4.5, Yajñavalkya's teaching to his wife, Maitreyī: 'Not for the sake of all things, but for the sake of the Self are things dear' (*na vā are sarvasya kāmāya sarvam priyam bhavati, ātmānas tu kāmāya sarvam priyam bhavati*). Also see Br̥hUp 4.5.7.

akhaṇḍānandam ātmānam = ever-blissful Self; *vijñāya* = realizing; *sva-svarūpataḥ* = one's very own nature; *kim-icchan* = desiring which or what; *tattva-vit* = knower of the truth.

*sam-siddhasya phalam twetat jīvan-muktasya yoginah |
bahir-antah sadānanda-rasāsvādanam ātmāni ||419||*

The spiritual practitioner who has attained perfection and is liberated-while-living-in-a-body tastes the fruit of immortality, bliss eternal, the Self, both internal and external.

On liberated-while-living see Br̥hUp 4.4.14; KaUp 2.3.14; MundUp 2.1.10; KenaUp 2.5; AitUp 2.1.5–6; Br̥hUpBh. 4.4.6; BG 5.23; BS 3.4.51; BS 4.1–3.

See V. 72, 318, 429–41, and 552 on liberated-while-living-in-a-body (*jīvanmukti*).

sam-siddhasya = attained perfection; *phalam* = fruit, result; *jīvan-muktasya* = one liberated-while-living; *yoginah* = spiritual practitioner; *bahir-antah* = internal and external.

*vairāgyasya phalam bodhaḥ bodhasyo-paratiḥ phalam |
svānandānubhavāt śāntir eṣaivoparateḥ phalam ||420||*

The fruit of detachment is wisdom; the fruit of wisdom is withdrawal. That leads to the experience of the bliss of the Self, which in turn leads to peace.

See V. 377.

See V. 9, 17, 21, and 373–74 on detachment.

vairāgyasya phalam = the fruit of detachment; *bodhaḥ* = knowledge, wisdom; *uparatiḥ* = once the sense organs have been restricted, the power to ensure that the senses may not once again be tempted towards sense objects; *svānandānubhavāt* = experience of the bliss of the Self; *śāntir* = peace, silence.

*yad uttarottarābābhāvah pūrva-pūrvam tu niṣphalam |
nivṛttiḥ paramā tṛptiḥ ānando'nupamah svataḥ ||421||*

If there is an absence of the latter stages, the prior ones are fruitless. Withdrawal, absolute satisfaction, incomparable bliss follow naturally.

Indian thought accepts the law of cause and effect (*karma*). If there is an absence of causes, then the preceding effects will also be absent.

uttarottarābābhāvah = absence of the subsequent stages; *pūrva* = prior, earlier; *niṣphalam* = fruitless, useless; *nivṛttiḥ* = withdrawal, involution, the path of turning

away from activity; paramā tṛptih = absolute, supreme satisfaction; ānando'nupamaḥ = incomparable bliss; svataḥ = naturally.

dṛṣṭa-duḥkheśvanudvegaḥ vidyāyāḥ prastutam phalam |
yat-kṛtam bhrānti-velāyāti nānā-karma jugupsitam |
paścān-naro vivekena tat kathaṁ kartum arhati ||422||

The result of knowledge, after the dawn of discrimination, will be the turning away from what is unreal. Absence of regret over perceived sorrows is the result of delusion. How can a person who did various despicable deeds during a state of delusion, do them later?

A person who does not both regret and cease from despicable deeds is not behaving in a noble fashion. A person who is deluded into thinking that there is water in a mirage, will strive to obtain it. However, when one knows that it is a mirage, no one will continue to possess it. The result of knowledge will destroy one's delusory notions and behavior.

dṛṣṭa-duḥkheśvanudvegaḥ = absence of regret over perceived sorrows; vidyāyāḥ prastutam phalam = pre-eminent fruit of knowledge; bhrānti = delusion, error; nānā-karma = various deeds; jugupsitam = disgusting; paścān = sunk naro = person; viveka = discrimination; arhati = to be able.

vidyā-phalaṁ syād-asato niṣṭtiḥ
pravṛttir-ajñāna-phalaṁ tad-ikṣitam |
tajñāñayor yan-mrga-tṛṣṇikādau
no-ced vidām dṛṣṭa-phalaṁ kim-asmāt ||423||

The fruit of knowledge will be a turning away from what is unreal. Turning towards something is the fruit of ignorance. This distinction between one who knows and one who does not know is observed in the case of a mirage, and so on. Otherwise, how will the tangible fruit of one who knows be able to be withdrawn from theNeal?

vidyā-phalaṁ = fruit of knowledge; syād-asato niṣṭtiḥ = turning away from what is unreal; pravṛttir-ajñāna-phalaṁ = turning towards something is the fruit of ignorance; mrgatṛṣṇikādau = in the mirage, and so on; dṛṣṭa-phalaṁ = tangible or seen fruit.

ajñāna-hṛdaya-granther vināśo yady-aśeṣataḥ |
anicchor viṣayāḥ kiṁ nu pravritteḥ kāraṇam svataḥ ||424||

When the knot of ignorance in the heart has been completely destroyed, what cause can there be for inducing the wise, who have no desire of their own to satisfy, to turn outwards?

See MuṇḍUp 2.2.9, 'The knot of the heart is cut' (*bhidye hṛdaya granthi*); KaUp 2.3.15, 'When all the knots that fetter here the heart are cut asunder then a mortal becomes immortal'; ChāṇUp 7.26.2, 'There is release from all the knots of the heart.'

ajñāna-hṛdaya granther = knot of ignorance in the heart.

vāsanānudayo bhogye vairāgyasya tadāvadhiḥ |
ahaṁ-bhāvodayābhāvo bodhasya paramāvadhiḥ |
līnavṛttair anupattiḥ maryādoparates-tu sā ||425||

The culmination of detachment is when residual impressions no longer become excited in regards to objects of enjoyment. The supreme limit of knowledge is the non-arising of the sense of 'I'. The limit of the withdrawal of the sense organs is when the mental modifications, which have ceased to arise, emerge no more.

The culmination of detachment is when there is no excitement in the mind even in the presence of (enticing) sense objects. The culmination of knowledge is when the 'I' no longer arises.

See BG, 'Even the mental tendencies of such a person withdraw when the Supreme is realized'.

See V. 9, 17, 21, and 373–74 on detachment.

vāsanānudayo = non-springing or non-arising of residual impressions; bhogye = excitement, enjoyment; vairāgyasya tadāvadhiḥ = culmination or limit of detachment; ahām-bhāvodayābhāvō = non-arising of the sense of 'I'; bodhasya paramāvadhiḥ = supreme limit of knowledge; uparati = withdrawal, once the sense organs have been restricted, the power to ensure that the senses may not once again be tempted towards sense objects.

*brahmākāratayā sadā sthitatayā nirmukta-bāhyārtha-dhiḥ
anyāvedita-bhogya-bhoga-kalano nigrāluvad bālavat |
svapna-ālokita-lokavat jagad-idam paśyan kvacil-labdhā-dhiḥ
āste kaścid ananta-puṇya-phala-bhug dhanyah sa mānyo bhuvi ||426||*

Completely freed from all awareness of external sense objects on account of always remaining established in the Absolute; only consuming what is necessary for bodily sustenance, as provided by others, like one asleep or like a child; perceiving this world as one seen in a dream, this rare person enjoys infinite merit. Such is to be honored on earth.

This verse, and the following ones, set forth the characteristics of a person of Self-realization.

sadā sthitatayā = always established in or remaining; nirmukta = completely freed; bāhyārtha-dhiḥ = external awareness of sense objects; anyāvedita-bhogya-bhoga-kalano = he whose means of subsistence is provided by others; nigrāluvad = like one asleep; bālavat-like a child; svapna = dream; jagad-idam = this world; kaścid = this rare person; ananta-puṇya = infinite merit; āste sa dhanyah sa mānyo bhuvi = such a blessed one exists on earth praised by all.

*sthitaprajño yatir-ayam yaḥ sadānandam aśnute |
brahmaṇyeva vilinātmā nirvikāro viniśkriyāḥ ||427||*

This spiritual aspirant, whose mind has merged in the Absolute, enjoys eternal bliss, is changeless, and free from all activity, is a person established in wisdom.

See BG 2.55–68 describing a person of wisdom. -

sthitaprajño = one whose mind is established in wisdom, steadfast wisdom; yatir = the spiritual aspirant; sadānandam = eternal bliss; nirvikāro = changeless; viniśkriyāḥ = devoid of all changes, free from activity.

*brahmātmanoh śodhitayor eka-bhāvāvagāhiniḥ
nirvikalpā ca cinnātṛā vṛttiḥ prajñeti kathyate |
sā sarvadā bhaved yasya sa jīvanmukta iṣyate ||428||*

That impartite mental modification, which comprehends only the identity of the Absolute and the Self after analyzing them, impartite and pure knowledge, is called wise. That person who possesses steadfast wisdom is always said to be liberated-while-living-in-a-body.

In Advaita parlance, 'an impartite modal cognition' (*akhaṇḍākāra-vṛtti-jñāna*) is the liberating knowledge the object of which is the Absolute. This modification is called the ultimate modification as it destroys every other type of modification, giving rise to the direct perception of the Self and then it also perishes, leaving only the Self. Since liberation occurs with the destruction of ignorance, the continuation of the physical body is in no way incompatible with it. Since the physical body is not real, its continued appearance is of no consequence. The liberated-while-living-in-a-body is one who lives in the world but is not of it. Whether such a one has a body or not is of no consequence.

See V. 72, 318, 419, 429–41, and 452 on liberated-while-living-in-a-body (*jīvanmukti*).

śodhitayor = after analyzing, justifying; nirvikalpā = impartite; ca cinnātṛā = and pure knowledge; vṛttiḥ = mental modifications; kathyate = is called; sthitaprajñah = steadfast wisdom; ucyate = is said to be; jīvanmukta = liberated-while-living.

*yasya sthitā bhavet prajñā yasyānando nirantaraḥ |
prapañco vismṛta-prāyah sa jīvanmukta iṣyate ||429||*

One is said to be liberated-while-living-in-a-body whose wisdom is firmly established, whose bliss is constant, and to whom the world is as a thing forgotten.

The concept of liberation-while-living (*jīvanmukti*) is certainly one of the most original and inspirational ideas that India has contributed to the world. Of all the Indian philosophical systems which propound this concept of *jīvanmukti*, Advaita Vedānta is unique in that it is the only school which must necessarily embrace the concept. It is a debatable question as to exactly when and how the term '*jīvanmukti*' originated. The most commonly accepted designation has post-Śaṅkara Advaita Vedānta propounding the concept with Śaṅkhya-Yoga, Śaiva Siddhānta, and Kāśmirī Śaivism following thereafter. However, the concept itself, if not the term, has ancient roots. That is, doctrinally, Advaita's metaphysics has a built-in necessity which demands the concept. If one grants Advaita's presuppositions, *jīvanmukti* is not only a logical consequent, but necessarily so. The word '*jīvanmukti*' does not occur in the canonical texts of Vedānta. It is not found in the *Vedas*, nor in the earlier *Upaniṣads*, the *Bhagavadgītā*, or the *Brahmasūtras*. However, the concept of liberated-while-living can be found scattered throughout the literature. To mention but a few references: 'Verily, while we are here we may know this' (BrhUp 4.4.14); 'A mortal becomes immortal, attains Brahman, even here, when the knots of the heart are destroyed' (KaUp 2.3.14); 'He who knows that which is set in the cave of the heart, he, here on earth, cuts the knot of ignorance' (MundUp 2.1.10); 'Whosoever, O Gārgi, in this world, without knowing this Imperishable . . . departs from this world is pitiable' (BrhUp 3.8.10); 'There is truth if a person knows it here and if not there is a great loss' (KenaUp 2.5); 'When, to one who knows, all beings have, verily, become one with his own Self,

then what delusion and what sorrow can be to him who has seen the oneness?" (ĪśaUp 1.7); 'While I (Vāmadeva) was in the womb I realized (the Self) and subsequently lived a long and productive life'; (AitUp 2.1.5–6); Śaṅkara's commentary on BrhUp 4.4.6, 'The man free from desires realizes Brahman even here'; 'Before he is released from the body, if a yogi has perfect control over his mind and attains identity with Brahman, he is eternally liberated' (BG 5.23.28); 'Brahman-knowledge takes place even in this life' (BS 3.4.51).

See V. 72, 318, 429–41, and 452 on liberated-while-living-in-a-body (*jīvanmukti*).

sthitā bhavet prajñā = wisdom is firmly established; *ānando mirantarah* = bliss is constant; *prapañco vismiṭta-prāyah* = the world is as a thing forgotten.

*linadhīr-api jāgarti yo jāgrad-dharma-vivarjitaḥ |
bodho nirvāsano yasya sa jīvanmukta iṣyate ||430||*

One is said to be liberated-while-living-in-a-body who, while having one's mind merged in the Absolute, is nevertheless awake, yet at the same time free from the characteristics of the waking state, and whose awareness is free from residual tendencies.

See V. 72, 318, 429–41, and 452 on liberated-while-living-in-a-body (*jīvanmukti*).

linadhīr = mind is merged; *jāgrat* = awake; *bodho nirvāsano* = awareness is free from residual tendencies.

*śānta-saṁsāra-kalanah kalāvān-api niṣkalah
yah sacitto'pi niścintah sa jīvanmukta iṣyate ||431||*

One is said to be liberated-while-living-in-a-body whose limitations of worldly life are pacified, who, though learned, yet is, as it were, without learning, and who, though possessed of a mind, is yet free from the mind.

See V. 72, 318, 429–41, and 452 on liberated-while-living-in-a-body (*jīvanmukti*).

śānta = peaceful, pacified; *saṁsāra-kalanah* = limitations of worldly life; *kalāvān-api* = though adept in all the various types of knowledge; *niṣkalah* = without learning; *yah sacitto'pi niścintah* = though possessed of a mind, is yet free from the mind.

*vartamāne'pi dehe smiṁs-chāyāvad-anuvartini |
ahamtā-mamatā-abhāvo jīvanmuktasya lakṣaṇam ||432||*

The mark of one liberated-while-living-in-a-body is an absence of any sense of 'I' and 'mine' in this body, though it follows like a shadow.

See V. 72, 318, 429–41, and 452 on liberated-while-living-in-a-body (*jīvanmukti*).

See V. 165, 414, and 505 on shadow.

dehe = body; *chāyāvad-anuvartini* = follows like a shadow; *ahamtā-mamatā-abhāvo* = absence, without any sense of 'I' and mine; *lakṣaṇam* = the mark.

*atītānanusandhānam bhaviṣyat-avicāraṇam |
audāśinīyam-api prāpte jīvanmuktasya lakṣaṇam ||433||*

The mark of one liberated-while-living-in-a-body is not to dwell on the past, not to think about the future, to be indifferent about the present.

See V. 72, 318, 429–41, and 452 on liberated-while-living-in-a-body (*jīvanmukti*).

atītānarusandhānam = not remembering, not dwelling on the past; *bhaviṣyad-avicāraṇam* = not thinking about the future; *audāśinym* = indifferent; *prāpte* = the present; *jīvanmuktasya lakṣaṇam* = the mark of one liberated-while-living.

*guṇa-doṣa-viśiṣṭe'smin svabhāvena vilakṣaṇe |
sarvatra sama-darśitvam jīvanmuktasya lakṣaṇam ||434||*

The mark of one liberated-while-living-in-a-body is seeing everything with an eye of equality, though its nature is otherwise, being qualified by auspicious and inauspicious characteristics.

See BG 5.19, ‘Even here the created is overcome by those who minds are established in equality’.

See V. 72, 318, 429–41, and 452 on liberated-while-living-in-a-body (*jīvanmukti*).

guṇa-doṣa-viśiṣṭe'smin = qualified by auspicious and inauspicious characteristics; *svabhāvena* = its own nature; *vilakṣaṇe* = otherwise; *sarvatra sama-darśitvam* = seeing everything with an eye of equality.

*iṣṭāniṣṭārtha-saṁprāptau sama-darśitayā'tmanī |
ubhayatrāvikāri-tvam jīvanmuktasya lakṣaṇam ||435||*

The mark of one liberated-while-living-in-a-body is being changeless in respect of both the favorable and the unfavorable, due to seeing everything with an eye of equality.

See V. 72, 318, 429–41, and 452 on liberated-while-living-in-a-body (*jīvanmukti*).

iṣṭāniṣṭārtha = favorable and unfavorable; *ubhayatrāvikāri-tvam* = changeless in respect of both.

*brahmānanda-rasāsvādāsakta-cittatayā yateḥ |
antar-bahir-avijñānam jīvanmuktasya lakṣaṇam ||436||*

The mark of one liberated-while-living-in-a-body is an absence of all ideas of interior and exterior because their mind is completely engrossed in experiencing the ambrosial bliss of the Absolute.

See V. 72, 318, 429–41, and 452 on liberated-while-living-in-a-body (*jīvanmukti*).

brahmānanda = bliss of the Absolute; *rasāsvādāsakta* = experiencing the essence or ambrosia; *cittatayā* = mind; *antar-bahir-avijñānam* = absence of knowledge of interior and exterior.

*dehendriyādau kartavye mamāharī-bhāva-varjitaḥ |
audāśinena yas-tiṣṭhet sa jīvanmukta iṣyate ||437||*

One is said to be liberated-while-living-in-a-body who is free from all sense of ‘I’ and ‘mine’ with regard to the actions of the body and its sense organs, and so on, and remains indifferent to them.

See V. 72, 318, 429–41, and 452 on liberated-while-living-in-a-body (*jīvanmukti*).

dehendriyādau = body, sense organs, and so on; *kartavye* = prescribed actions; *mamāham-bhāva-varjitaḥ* = free from all sense of 'I' and mine; *audāśinyena yastiṣṭhet* = remains indifferent to them.

*vijñāta ātmano yasya brahma-bhāvah ūrter-balāt |
bhava-bandha-vinirmuktaḥ sa jīvanmukta iṣyate ||438||*

One is said to be liberated-while-living-in-a-body who has realized, by the force of scriptural declarations, that their individuality is inherently the Absolute, and is free from the bonds of worldly life.

See V. 72, 318, 429–41, and 452 on liberated-while-living-in-a-body (*jīvanmukti*).

vijñāta ātmano = has realized their individuality is; *ūrter-balāt* = by the force of scriptural declarations; *bhava-bandha-vinirmuktaḥ* = free from the bonds of worldly life.

*dehendriyeśvaham-bhāva idam-bhāvas-tadanyake |
yasya no bhavataḥ kvāpi sa jīvanmukta iṣyate ||439||*

One is said to be liberated-while-living-in-a-body who never again has a sense of 'I' with regard to the body, the sense organs, nor the sense of 'this' in other things.

See V. 72, 318, 429–41, and 452 on liberated-while-living-in-a-body (*jīvanmukti*).

dehendriyeśvaham = body, sense organs, a sense of 'I'-am; *idam* = this; *tadanyake* = in any other things; *no bhavataḥ* = never has a sense of, does not exist; *kvāpi* = at any time.

*na pratyag-brahmaṇor bhedaṁ kadāpi brahma-sargayoh |
prajñayā yo vijānāti sa jīvanmukta iṣyate ||440||*

One is said to be liberated-while-living-in-a-body who is never aware of a difference between the inner and the Absolute, nor the Absolute and the world.

See V. 72, 318, 429–41, and 452 on liberated-while-living-in-a-body (*jīvanmukti*).

na pratyag-brahmaṇor bhedaṁ = no difference between the inner and the Absolute; *sargayoh* = world.

*sādhubhiḥ pūjyamāne'smin pīḍyamāne'pi durjanaiḥ
sama-bhāvo bhaved yasya sa jīvanmukta iṣyate ||441||*

One is said to be liberated-while-living-in-a-body who has perfect equality whether adored by the good or tormented by the wicked.

See V. 72, 318, 429–41, and 452 on liberated-while-living-in-a-body (*jīvanmukti*).

sādhubhiḥ pūjyamāne = adored by the good; *pīḍyamāne'pi durjanaiḥ* = tormented or afflicted by the wicked; *sama-bhāvo* = equanimity; tranquillity, perfect equality.

yatra praviṣṭā viṣayāḥ pareritā
 nadī-pravāhā iva vāri-rāśau |
 linanti san-mātratayā na vikriyāṁ
 utpādayantyeṣa yatir vimuktaḥ ||442||

That renunciant is indeed liberated in whom the sense objects directed by others are merged, producing no change, like rivers flowing into the ocean, because of his being established in the Truth.

See MuṇḍUp 3.2.8, ‘Just as rivers, as they flow, merge in the ocean giving up their separate names and forms, so the knowing one, freed from separateness arising from name and form, attains the luminous supreme Self.’

viṣayāḥ = sense objects; pareritā = by others indeed; nadī = channel; pravāhā = stream, river; linanti = merge, engulf, disappear; na vikriyāṁ utpādayant-yeṣa = do not produce any change; yatir = the renunciant; vimuktaḥ = liberated, freed.

vijñāta-brahma-tattvasya yathā-pūrvam na saṁsṛtiḥ |
 asti cen-na sa vijñāta-brahma-bhāvo bahir-mukhaḥ ||443||

For one who has realized the Truth of the Absolute, there is no more worldly life as before. If such worldly life still persists, it means that such a one has not realized the Absolute but is still externally faced.

So it is said (*asti cet*), ‘If worldly life persists, then one has not realized the Self’. This means that one still shuns what is painful and desires what is pleasurable, becomes excited and anxious, and is subject to all the myriad pulls of the universe of multiplicity.

vijñāta-brahma-tattvasya = one who has realized the truth of the Absolute; pūrvam = former, as before; na saṁsṛtiḥ = no worldly life; asti = it is, persists; bahir-mukhaḥ = externally faced, facing outwards.

prācīna-vāsanā-vegād asau saṁsaratīti cet |
 na sad-ekatva-vijñānāt mandī-bhavati vāsanā ||444||

If it is said that this person is again bound to worldly life by the momentum of past residual impressions, it is not so, for residual impressions become ineffectual on realization of the one Reality.

prācīna-vāsanā = prior residual impressions; vegād = force, momentum; sad-ekatva-vijñānāt = realization of the one reality; mandī-bhavati vāsanā = residual impressions become ineffectual.

atyanta-kāmukasyāpi śaktiḥ kuṇṭhati mātari |
 tathaiva brahmaṇi jñāte pūrṇānande maniṣināḥ ||445||

Even the mind of one given to extreme lust is restrained before his mother. Likewise is the case for those immersed in the all-encompassing bliss of the Absolute.

kāma = lust; kuṇṭhati = weak-minded, stupid, dull; mātari = before his mother; brahmaṇi jñāte pūrṇānande = realization of the all-encompassing bliss of the Absolute; maniṣināḥ = the wise.

*nididhyāsana-śilasya bāhya-pratyaya īkṣyate |
bravīti śrutir-etasya prārabdham phala-darśanāt ||446||*

One who practices constant meditation is still said to have external awareness. The scripture¹ speaks of accumulated past actions and it can be confirmed from results actually seen.

Nididhyāsana *śilasya* means ‘one still given to the practice of contemplation for the removal of incorrect impressions.’ So long as one still has an external awareness, one will continue to exert to establish one’s mind in the Self.

Prārabdha or accumulated past actions, the fruits of which are experienced now and cannot be erased, is that part of the accumulated effect of past deeds which has begun to take effect with the creation of the present physical body, and which is responsible for the continuance of the body even after release is attained. It is destroyed only when its force is spent. It cannot be averted, avoided, or changed, though either by knowledge or by grace, its impact can be minimized or rendered nil to the perceiver as the case may be.

See V. 280, 289, 417, 447, 452, 454–55, 459–64, and 552 on *prārabdha karma*.

nididhyāsana = constant meditation, one-pointed absorption; *śilasya* = one who is given to, practices; *bāhya-pratyaya īkṣyate* = is said to have external awareness; *bravīti śrutir-etasya* = the scriptures speak of; *prārabdham* = accumulated past actions; *phala-darśanāt* = results seen.

*sukhādyanubhavo yāvat tāvat prārabdham-iṣyate |
phalodayah kriyā-pūrvo niṣkriyo na-hi kutracit ||447||*

Accumulated past actions are said to persist as long as one experiences pleasure and so on. Every effect is preceded by a prior action, and nowhere is there an effect that happens without such.

See V. 280, 289, 417, 446, 452, 454–55, 459–64, and 552 on *prārabdha karma*.

sukhādi = pleasure and so on; *anubhavo* = experiences; *phalodayah* = every effect; *kriyā-pūrvo* = prior action; *kutracit* = nowhere.

*aham brahmeti vijñānāt kalpa-koṭi-śatārjitat |
sañcitaṁ vilayāt yāti prabodhāt svapna-karmavat ||448||*

Through the realization, ‘I am the Absolute’, actions accumulated through hundreds of millions of cycles of eons are destroyed, even as actions performed in a dream disappear upon waking.

Upon realization of the Self, all *karmas*, past, present, and yet to fructify, are destroyed, like last night’s dreams to one now awake, like seeds that are burnt will never sprout again.

The ChāṇUp 3.14.1 declares, ‘All this is the Absolute’ (*sarvam khalvidam brahma*). This is the great knowledge of Vedānta which boldly declares the identity of the individual and the Absolute; also *ayam ātma brahma* which occurs in the Māndūkyā Upaniṣad of the Atharva Vēda; and *aham brahmāsmi* which occurs in the Brhadāraṇyaka Upaniṣad of the Yajur Vēda.

¹ See ChāṇUp 6.14.2, ‘I shall remain here only so long as I shall not be released’ (*tasya tāvad eva ciram yāvan na vimokṣye*).

See Br̥hUp 1.4.1, 'This is I' (*aham ayam ity*) and Br̥hUp 1.4.5, 'I indeed am this creation, for I produced all this' (*aham vāva sṛṣṭir asmi, aham hīdām sarvam asṛkṣiti*).

aham brahmeti = I am the Absolute; *kalpa-koti-śatārjitaṁ sañcitaṁ* = actions accumulated through hundreds of millions of cycles of eons; *vilayaṁ* = are destroyed; *yāti* = attains; *prabodhāt* = on waking; *svapna* = dream.

*yat-kṛtam svapna-velāyāmī punyamī vā pāpam-ulbaṇam |
suptotthitasya kīm tat syāt svargāya narakāya vā ||449||*

Will even the greatest beneficial or harmful actions performed during a dream lead to heaven or hell for one who has awakened from the dream?

Some may contend that there is activity even for the liberated, that is, a *jīvanmukta* may seem to be engaged in various activities. However, this contention is based on a mistaken view. Since ignorance, which is the cause of bondage, has been destroyed, the embodied state of the liberated one and the so-called activities in which he is supposed to be engaged *from the standpoint of others*, do not bind him anymore. Since the root cause of activity has been destroyed, the residual karmas which account for the continuance of his body have already been rendered ineffective. What one sees is not action but a semblance of activity.

svapna = dream; *pūnyam* = meritorious; *pāpam* = demeritorious, harmful, wicked; *ulbaṇam* = anything laid over in addition, superfluous, abundant; *suptotthitasya* = awakened from a dream; *svargāya* = heaven; *narakāya* = hell.

*svam-asāngam udāśinām pari�īnāya nabho yathā |
na śliṣyate yatiḥ kiñcit kadācid bhāvi-karmanabhiḥ ||450||*

Realizing oneself as unattached and indifferent as the sky, a renunciant is not in the least affected by actions yet to be performed.

Even as clouds pass through the sky never leaving a trace so, too, the awakened one is unattached and indifferent to all types of action.

asāngam = single, one, alone, unattached; *udāśinām* = indifferent; *parijīnāya* = perfectly experiencing; *nabho* = sky; *na śliṣyate* = not affected, clinging, adhering to; *yatiḥ* = renunciant.

*na nabho ghaṭa-yogena surā-gandhenā lipyate |
tathātmopādhi-yogena tad-dharmair naiva lipyate ||451||*

Though connected with a jar, space is not tainted by the odor of the liquor in it. Similarly, the Self is not tainted by the qualities of the limited adjuncts with which it is connected.

See V. 136, 289, 383, 386, and 566 on space.

na nabho = space is not; *ghata-yogena* = connected with a jar; *surā-gandhenā* = odor of liquor; *lipyate* = tainted, defiled, polluted; *dharmair* = qualities, attributes.

*jñānodayāt purārabdhāni karma jñānān-na naṣyati |
adattvā svaphalāni lakṣyam uddiṣyotsaṅṣṭa-bāṇavat ||452||*

Like an arrow shot towards its target, accumulated past actions begun before the dawn of knowledge and which have now begun to fructify, are not destroyed by that knowledge without yielding its fruits.

Compare the arrow analogy in MuṇḍUp 2.2.4, 'The bow is *om*, the arrow's the self, the target is the Absolute.'

See V. 72, 318, and 429–41 on liberated-while-living-in-a-body (*jīvanmukti*).

See V. 280, 289, 417, 446–47, 454–55, 459–64, and 552 on *prārabdha karma*.

purārabdhāṁ = goes before, shot towards; *naśyati* = not destroyed; *lakṣyam* *uddiśyotsṛṣṭa* = aimed at its target; *bāṇavat* = arrow.

*vyāghra-buddhyā vinirmukto bāṇah paścāt-tu gomatau |
na tiṣṭhati chinatty-eva lakṣyam vegena nirbharam ||453||*

The arrow which is released from the bow under an impression that the target is a tiger, does not halt upon the realization that it is a cow, but surely pierces its target with great speed.

Any action which has already started to produce its results before the rise of Self-realization will not become destroyed upon it, just as an arrow, released at a target in ignorance, will not cease in mid-flight. Similarly, a fan which has been switched off will continue to rotate until its centrifugal force comes to a halt.

vyāghra = tiger; *vinirmukto* = freed towards; *bāṇah* = arrow; *paścāt* = from behind; *gomatau* = a cow; *na tiṣṭhati* = not established, does not halt; *lakṣyam* = target, mark; *vegena* = great speed, force; *nirbharam* = deeply, soundly.

*prārabdhāṁ balavattaram khalu vidāṁ bhogena tasya kṣayāḥ
samyag-jñāna-hutāśanena vilayah prāk sañcītāgāmināṁ |
brahmātmākyam-avekṣya tan-mayatayā ye sarvadā sansthitāḥ
teṣāṁ tat tritayāṁ nahi kvacidapi brahmaiva te nirgunam ||454||*

Accumulated past actions which have now begun to fructify are very strong indeed. For the wise, they are destroyed only by enjoying them. Of the accumulated-past-actions-which-have-not-begun-to-fructify and of actions-yet-to-come, their destruction takes place in the fire of perfect knowledge. But none of these three affects those who realize their identity with the Absolute, and who are always established in it. They are verily the attributeless Absolute.

Karma or actions, rites, deeds, is the accumulated effect of deeds in lives, past and present. *Karma* is divided into *Saṅcita-karma* or the residue produced by acts performed either in this life or in a previous one, but which remain latent during this present life; *Āgāmi-karma* or the result of acts performed during this present life which will mature in the normal course of events; and *Prārabdha-karma* or the residue of acts that are working themselves out during the present life.

See V. 280, 289, 417, 446–47, 452, 454–55, 459–64, and 552 on *prārabdha karma*.

prārabdhāṁ = accumulated-past-actions which have now begun to fructify; *balavattaram* = very strong; *khalu* = certainly, truly; *vidāṁ* = the wise; *bhogena* = experiencing, enjoying; *kṣayāḥ* = destroyed; *samyag-jñāna* = perfect knowledge; *hutāśanena* = fire; *sañcītāgāmināṁ* = accumulated-past-actions-which-have-not-begun-to-fructify and actions-yet-to-come; *brahmātmākyam-avekṣya* = seeing,

realizing the identify of the Self and the Absolute; tan-mayatayā = being compacted, of the form of; sarvadā sāṁsthitāḥ = always established in; tritayāṁ nahi = none of the three; nirguṇam = attributeless.

*upādhi-tādātmya-vihīna-kevala-
brahmātmanaivātmāni tiṣṭhato muneh |
prārabdha-sadbhāva-kathā na yuktā
svapnārtha-saṁbandha-katheva jāgrataḥ ||455||*

For the sage who is established solely in himself as the Absolute, devoid of identification with limiting adjuncts, it is inappropriate to speak of the existence of accumulated-past-actions-which-have-begun-to-fructify even as a person who has awakened from a dream has no connection with objects seen in it.

It is meaningless to speak to a sage of the accumulated past actions which have begun to fructify. A sage has no connection or identification with either the body or the mind. Thus, even if it appears to another that the sage does things and things happen to a sage, from the point of view of the sage, 'nothing happens'.

See V. 280, 289, 417, 446–47, 452, 454–55, 459–64, and 552 on *prārabdha karma*.

upādhi = limiting adjuncts; *vihīna* = entirely abandoned, absent from; *kevala* = only, solely, along, perfectly; *tiṣṭhato* = established; *muneh* = sage; *svapnārtha* = objects in a dream; *na saṁbandhano* connection; *jāgrataḥ* = awakened.

*na hi prabuddhah pratibhāsa-dehe
dehopayoginypi ca prapañce |
karotyahamitām mamañtam-idañtam
kimtu svayam tiṣṭhati jāgareṇa ||456||*

The spiritual aspirant who has awakened from a dream does not have any sense of 'I', 'mine', and 'this' with regard to his dream body and objects seen in it, but remains quite awake as his own Self.

na = not; *hi* = certainly; *prabuddhah* = he who has awakened; *pratibhāsa-dehe* = in the dream body; *yogin* = spiritual aspirant; *ahamitām mamañtam-idañtam* = any sense of 'I', mine, this; *svayam* = own self; *tiṣṭhati* = established in; *jāgareṇa* = waking state.

*na tasya mithyārtha-samarthanecchā
na saṅgrahah taj-jagato'pi dṛṣṭah |
tatrānuvṛttir-yadi tan-miṣarthe
na nidrayā mukta itiṣyate dhruvam ||457||*

Such a one has no desire to affirm the false objects seen in the dream world nor do they act in regard to them. If such a one still clings to those false objects, it surely should be declared that they have not yet awakened from the dream.

mithyārtha = false objects; *na samarthanecchā* = not acting in regard to them; *saṅgrahah* = accepting, affirming; *taj-jagat* = dream world; *dṛṣṭah* = seen; *tatrānuvṛttir* = clings to; *miṣarthe* = false objects; *na nidrayā mukta* = not awakened from the dream.

*tadvat pare brahmaṇi vartamānāḥ
sadātmanā tiṣṭhati nānyad-ikṣate |
smṛti-yathā svapna-vilokitārthe
tathā-vidah prāśana-mocanādau ||458||*

Similarly, one absorbed in the Absolute remains forever established in that Self and does not see anything else. Like a remembrance of objects seen in a dream, so are the reactions of the wise regarding eating, expulsion, and so on.

*pare brahmaṇi vartamānāḥ = being forever absorbed in, abiding in the Absolute;
sadātmanā tiṣṭhati = abiding in, remaining in the form of the Self; smṛti-yathā = like something remembered; svapna' = dream; vidah = the wise; prāśana = eating; mocanādau = expulsion, rejecting, and so on.*

*karmānā nirmito dehaḥ prārabdhān tasya kalpyatām |
nānāder ātmano yuktānā nāvātmā karma-nirmitāḥ ||459||*

The body is created out of an accumulation-of-past-actions which may be imagined with reference to it. But such is not appropriate with reference to the beginningless Self, for the Self is never the outcome of an accumulation-of-past-actions.

KaUp 1.2.18 declares, 'The Self is unborn, permanent, eternal, ancient'. Gauḍapāda advanced the doctrine which he is best known for, 'nothing is ever born' or the theory of non-origination (*ajātivāda*). BG 2.20 says, 'The Self is neither born nor does it die'.

See V. 280, 289, 417, 446–47, 452, 454–55, 459–64, and 552 on *prārabdha karma*.

nirmito = created, fashioned; dehaḥ = body; prārabdhān = accumulated-past-actions; kalpyatām = may be imagined; nānāder = never.

*ajo nitya iti brūte śrutir-eṣa tvamoghavāk |
tadātmanā tiṣṭhato'sya kutaḥ prārabdha-kalpanā ||460||*

The scriptures,¹ whose words are infallible, declare that This is unborn and eternal. How then, can there be an imagination of accumulated-past-actions-which-have-begun-to-fructify to one who remains as That, the Self?

See V. 280, 289, 417, 446–47, 452, 454–55, 459–64, and 552 on *prārabdha karma*.

ajo nitya = unborn and eternal; tvamoghavāk = words are infallible; tadātmanā tiṣṭhato'sya = of one who remains as the Self; kalpanā = imagination.

*prārabdhān sidhyati tadā yadā dehātmanā sthitih |
dehātma-bhāvo naiveṣṭah prārabdhān tyajyatām-ataḥ |
śarīrasyāpi prārabdha-kalpanā bhrāntir-eva hi ||461||*

¹ See KaUp 1.2.18, 'The knowing Self is never born, eternal . . .' (*na jāyate mriyate vā vipaścin*). BG 2.20, 'The Self is neither born nor does it die'.

Accumulated-past-actions-which-have-begun-to-fructify are meaningful only so long as there is an identification with the body. But the sense of the body being the Self is not valid, hence the accumulated-past-actions-which-have-begun-to-fructify have to be rejected. Attributing accumulated past actions which have begun to fructify to the body is also a delusion.

See V. 280, 289, 417, 446–47, 452, 454–55, 459–64, and 552 on *prārabdha karma*.

prārabdhāṁ = accumulated-past-actions-which-have-begun-to-fructify; *siddhyati* = meaningful, relevant; *dchātmanā sthitih* = identification with the body; *tyajyatām-ataḥ* = hence, therefore rejected, renounced, given up; *śarīra* = to the body; *kalpanā* = imagining; *bhrāntir* = delusion, false; *hi* = certainly.

*adhyastasya kutaḥ sattvam asattvasya kuto janih |
ajātasya kuto nāśaḥ prārabdham asataḥ kutaḥ ||462||*

How can something that is superimposed be said to be real, and how can that which is not real be said to have a birth? Where, then, is the destruction of the unborn? Where are the unreal accumulated-past-actions-which-have-begun-to-fructify?

The famous BG verse 2.16, 'Of the real there is no non-being and of the non-real there is no being' (*nā'sato vidyate bhāvo, nā'bhāvo vidyate sataḥ*) declares that that which exists, exists forever and that that which does not exist, never is.

See V. 39, 181, 269, 271, 279–86, 307, 393, and 407 on superimposition.

See V. 280, 289, 417, 446–47, 452, 454–55, 459–64, and 552 on *prārabdha karma*.

adhyastasya = that is superimposed; *kutaḥ* = how; *sattvam* = real; *asattvasya* = not real; *janiḥ* = have a birth; *ajātasya kuto nāśaḥ* = where in the destruction of the unborn; *asataḥ* = unreal.

*jñānenājñāna-kāryasya samūlasya layo yadi |
tiṣṭhatiyayāṁ kathāṁ deha iti śaṅkāvato jaḍān |
samādhātūṁ bāhya-dṛṣṭyā prārabdharāṁ vadati śrutiḥ ||463||
na-tu dehādi-satyatva-bodhanāya vipaścītāṁ |
yataḥ śruter abhiprāyah paramārthaikagocaraḥ ||464||*

In reply to the fools who asked how the body continues to live if the effects of ignorance, along with their root, are destroyed by knowledge, the scripture speaks of accumulated-past-actions-which-have-begun-to-fructify from an empirical point of view. But not to teach the learned the reality of the body, and so on. The purport of the scripture relates only to the Absolute.

The most famous example of this is the analogy of a fan blade which continues to spin until its centrifugal force is spent.

See V. 280, 289, 417, 446–47, 452, 454–55, 459–64, and 552 on *prārabdha karma*.

jñānenā = by knowledge, by realization; *ajñāna-kāryasya* = whatever is the result of ignorance; *samūlasya* = associated with its root, with ignorance; *layo yadi* = if there is cancellation; *tiṣṭhatiyayāṁ kathāṁ deha* = how does the body continue to live; *jaḍān* = fools; *samādhātūṁ* = to reply; *bāhya-dṛṣṭyā* = empirical viewpoint, external sight; *śrutiḥ* = scripture; *dehādi* = body and so on; *satyatva* = reality, truthfulness; *bodhanāya* = not to teach the learned; *vipaścītāṁ* = approaches the Absolute; *abhiprāyah paramārthaika* = relates to, comes within range; *gocaraḥ* = purport, come within range.

*paripūrṇam anādyantam aprameyam avikriyam |
ekam evādvayam brahma neha nānāsti kiñcana ||465||*

There is only the Absolute, one without a second,¹ complete, infinite, without beginning or end, inscrutable, changeless. There is not even an iota of duality here.

See MāṇḍUp 7, ‘... without distinguishable marks (*alakṣanam*), unthinkable (*acintyam*), non-dual (*advaitam*).’

paripūrṇam = devoid of spatial limitation, complete, full; *anādyantam* = infinite, without beginning or end; *aprameyam* = inscrutable, ineffable; *avikriyam* = changeless; *ekam evādvayam* = one without a second; *brahma* = the Absolute; *neha* = not in the Absolute; *nānāsti* = does not exist; *kiñcana* = even a little.

*sad-ghanam cid-ghanam nityam ānanda-ghanam akriyam |
ekam-evādvayam brahma neha nānāsti kiñcana ||466||*

There is only the Absolute, one without a second,² eternal, an embodiment of Existence, Consciousness, and Bliss, actionless. There is not even an iota of duality here.

See ŚvetUp 6.19, ‘actionless’ (*niṣkriyam*).

sad-ghanam = of the form of Existence, compacted of Existence; *cid-ghanam* = of the form of Consciousness, compacted of Consciousness; *nityam* = eternal; *ānanda-ghanam* = of the form of Bliss, compacted of Bliss; *akriyam* = actionless.

*pratyag-eka-rasam pūrṇam anantam sarvato-mukham |
ekam-evādvayam brahma neha nānāsti kiñcana ||467||*

There is only the Absolute, one without a second, internal, homogeneous, complete, infinite, all-pervading.³ There is not even an iota of duality here.

pratyag = internal; *eka-rasam* = homogeneous; one essence; *pūrṇam* = full, complete; *anantam* = infinite; *sarvato-mukham* = all-pervading, facing everywhere.

*aheyam anupādēyam anādēyam anāśrayam |
ekam-evādvayam brahma neha nānāsti kiñcana ||468||*

There is only the Absolute, one without a second, which can neither be discarded nor accepted, which does not rest upon another nor has any support. There is not even an iota of duality here.

aheyam = cannot be discarded; *anupādēyam* = cannot be taken up; *anādēyam* = does not rest upon another; *anāśrayam* = has no support.

*nirguṇam niṣkalam sūkṣmam nirvikalpaṁ nirañjanam |
ekam-evādvayam brahma neha nānāsti kiñcana ||469||*

¹ See ChanUp 6.2.1 (*ekam evādvitīyam*); BrhUp 1.4.17; AitUp 1.1.1.

² See ChanUp 6.2.1 (*ekam evādvitīyam*); BrhUp 1.4.17; AitUp 1.1.1.

³ See KaUp 1.2.22 ‘... all-pervading (*vibhūm*).’

There is only the Absolute, one without a second, attributeless, partless, subtle, changeless, taintless. There is not even an iota of duality here.

The non-dual *Brahman* is suggested by a series of ‘negations’ or ‘no’s’: ‘Not coarse, not fine, not short, not long . . .’ (BṛhUp 3.8.8), and again as, ‘Not to be heard, not to be felt’ (KaUp 1.3.15). As it is beyond all the relative categories of thought, it is easier spoken of by what it is not, than by what it is. Thus it is called indeterminate (*nirguna*) only to distinguish it from all attributes. *Nirguna* means that it transcends the phenomenal realm. It is undefinable and unknowable, meaning that it is too great for words to describe and the finite mind to fathom.

Thus an absolutely pure, utterly differenceless Being is very difficult to conceive in one’s imagination, that is, due to biological reasons, pictorial and practical. This Reality appears to thought as a bare nothing or a content-less blank. The Reality of the Advaitins is so similar to a seeming nothingness, a night in which all cows are black, that Śaṅkara was called a crypto-Buddhist in disguise. However, Śaṅkara foresaw this objection and possible misconception, for he said: ‘*Brahman*, free from space, attributes, motion, fruition, and difference, being in the highest sense and without second, seems to the slow of mind no more than non-being’ (ChāṇUpBh 8.1.1 and BSB 3.2.22).

nirgunam = attributeless; formless; *niṣkalam* = partless; *sūkṣmam* = subtle; *nirvikalpam* = changeless; *nirañjanam* = without blemish, taintless, pure.

*anirūpya-svarūpam yan manovācām-agocaram |
ekam-evādvayam brahma neha nānāsti kiñcana ||470||*

There is only the Absolute, one without a second, formless, whose nature is inscrutable, beyond thought and word. There is not even an iota of duality here.

Śaṅkara’s concept of the attributeless Absolute (*nirguna Brahman*) indicates not so much the absence of any character as the impossibility of attributing any conceptual category to Reality. Śaṅkara’s Being is not a being among beings. The Being that is the substance cannot be categorized: ‘*Yato vaco nivartante aprapya manasa saha*’ – ‘whence words return along with the mind, not attaining it’. Śaṅkara’s Being is merest Being or Pure Being.

anirūpya = formless; *svarūpam yan manovācām-agocaram* = whose nature is inscrutable, beyond thought and word.

*sat-samṛddham svatas-siddham śuddham buddham anidrśam |
ekam-evādvayam brahma neha nānāsti kiñcana ||471||*

There is only the Absolute, one without a second, the Reality, of the nature of infinite bliss, self-established, pure, knowledge, incomparable. There is not even an iota of duality here.

sat = Existent, Real; *sat-samṛddham* = of the nature of infinite bliss; *svatassiddham* = self-established; *śuddham* = pure, taintless; *buddham* = of the nature of knowledge; *anidrśam* = not seen like this, incomparable.

*nirasta-rāgā nirapāsta-bhogāḥ
śāntāḥ sudāntāḥ yatayo mahāntāḥ |
vijñāya tattvām param-etađ-ante
prāptāḥ parām nirvṛtim-ātma-yogāt ||472||*

The great spiritual aspirants who have abandoned all attachments and discarded all pleasures, perfectly restraining themselves and at peace, realize the supreme Truth, and, at the end, gain supreme bliss through their realization of the Self.

nirasta-rāgā nirapāsta-bhogāḥ = those who have abandoned all desires and pleasures; śāntāḥ = peaceful; sudāntā = those whose external organs are restrained; yatayo = those given to effort; mahāntāḥ = great spiritual aspirants; vijñāya tattvam param = realize the supreme truth; prāptāḥ = attained.

*bhavān-apīdām para-tattvam-ātmanāḥ
svarūpamyānanda-ghanaṁ nicāyya |
vidhūya mohāṁ sva-manāḥ-prakalpitāṁ
muktaḥ kṛtārtha bhavatu prabuddhaḥ ||473||*

You too, realize this supreme Truth of the nature of the Self, which is an embodiment of bliss, and destroy delusion which is a product of your mind's imagination, awaken, be freed, and fulfill the goal of your life.

The supreme goal of life is declared to be the realization of the Self, e.g., see 'The knower of the Absolute attains the highest' (*brahmaividāpnoti param*).

bhavān-apīdām = you too; para-tattvam-ātmanāḥ = supreme truth of the Self; svarūpamyānanda-ghanaṁ = whose nature is of compacted bliss; nicāyya = realizing; vidhūya = destroy; mohāṁ = delusion; sva-manāḥ-prakalpitāṁ = imaginations of one's own mind; muktaḥ = freed, liberated; kṛtārtha bhavatu = fulfill the goal of life, attain life's purpose; prabuddhaḥ = awakened.

*samādhinā sādhu viniścalātmanā
paśyātma-tattvāṁ sphuṭa-bodha-cakṣuṣā |
nissamīśayāṁ samyag-avekṣitaś cet
śrutāḥ padārtha na punar-vikalpyate ||474||*

Through one-pointed absorption in which the mind has been perfectly stilled, realize the Truth of the Self with the clear eye of knowledge. If it is directly experienced, the meaning of the words of the scripture will never cause any doubt again.

See V. 342, 343, 354, 355, 358, 361, 363–67, 376, and 408–411 on *samādhi*.

See ChāṇUp 7.1.3, 'But, venerable sir, I am only like one knowing the words and not a knower of the Self'. See V. 62, 64–65, and 399 on mere words.

samādhinā sādhu viniścalātmanā = by one-pointed absorption in That by which the individual is perfectly still; paśyātma-tattvāṁ = realize the truth of the Self; sphuṭa-bodha-cakṣuṣā = by clear perception, by the clear eye of wisdom; nissamīśayāṁ = free from all doubt; śrutāḥ padārtha = meaning of the words of the scriptures; na punar-vikalpyate = does not doubt again.

*svasyāvidyā-bandha-saṁbandha-mokṣat
satya-jñānānanda-rūpātma-labdhuḥ |
śāstraṁ yuktir deśikotih pramāṇam
cāṇtas-siddhā svānubhūtiḥ pramāṇam ||475||*

Regarding realization of the Self, which is of the form of Existence, Knowledge, Bliss,¹ attaining freedom from one's connection with the bondage of ignorance, the proofs are the scriptures, reasoning, and the words of the Master. Another proof is one's own experience accomplished by internal realization.

This is very subtle. According to Advaita, as long as the seeker regards himself as a separate individual and the Master as also separate, no matter what one does, it will not help liberation and in fact, will only tighten one's bonds. The 'seeker' will only go round and round like a dog chasing his own tail. One is not a 'seeker' and the 'Master' is not someone separate who 'knows'. And yet, the Master does help. His help is negative in that he negates his own individual presence and lives as 'no one'. The Master always supplies what is necessary, he does the needful without doing it himself.

svasya = of oneself; āvidyā-bandha-saṁbandha-mokṣat = freedom from any connection with the bonds of ignorance; satya-jñānānanda-rūpātma = the Self in the form of Existence, Knowledge, Bliss; śāstraṁ = scriptures; yuktir = reasoning, logic; deśikoktiḥ = words of the Master; pramāṇam = proofs, means of valid knowledge; cāntas-siddhā = accomplished by internal realization; svānubhūtiḥ = one's own experience; pramāṇam = proof.

*bandho mokṣāś ca ṛptiś ca cintārogya-ksudādayaḥ |
svenaiva vedyā-yaj-jñānam pareṣām-ānumānikam ||476||*

Bondage, liberation, contentment, anxiety, health, hunger, and so on, are to be known only by oneself. Knowledge of these by others is indirect, inferential.

There is nothing, absolutely nothing, that the Master or anyone else can do for you as an individual in regard to the liberation you are seeking. Just as a person must eat to appease their own hunger, so too, one must realize the Self oneself.

bandho = bondage; mokṣāś = liberation; ca = and; ṛptiś = contentment; cintā = anxiety; ārogya = health; kṣut = hunger; ādayaḥ = and so on; svenaiva vedyā = to be known only by oneself; yaj-jñānam = because knowledge; pareṣām = by others; ānumānikam = is indirect, inferential.

*tata-sthitā bodhayanti guravāḥ śrutayo yathā |
prajñayaiva tared vidvān iśvarānugṛhitayā ||477||*

Masters, like the scriptures, teach while remaining on the shore. The learned must cross by their own wisdom backed by the grace of God.

The Master will never be seen in his true nature as long as the seeker observes and treats him as just another individual. The Master seemingly has a body but does not identify with it. The Master is without name and form and yet appears to have such. The sun has never seen darkness and yet is called the enemy of darkness. Note the scriptural saying, 'Words return along with the mind, not attaining It' (*yato vāco nivartante, aprāpya manasā saha* – TaittUp 2.4.1).

See V. 3, 29, 42, 50, 138, 149, 489, 518, and 519 for references to grace.

¹ See TaittUp 2.1.1, '...know the Absolute as Existence, Knowledge, Infinitude' (*brahmavid . . . satyam jñānam anantam brahma*).

taṭasthitā bodhayanti = teach while remaining on the shore; guravaḥ = Masters; śrutayo = scriptures; prajñayaiva tared = must cross by their own wisdom; vidvān = the learned; iśvarānugṛhitayā = supported by God's grace.

svāṇubhūtyā svayam jñātvā svamātmānam-akhaṇḍitam |
saṁsiddhaḥ susukham tiṣṭhen-nirvikalpātmanātmani ||478||

Realizing oneself to be the indivisible Self by one's own experience, let one be established blissfully in the Self, beyond all conceptualization.

svāṇubhūtyā = by one's own experience; jñātvā = realizing; sva-mātmānam = oneself; akhaṇḍitam = unlimited; saṁsiddhaḥ = perfectly accomplished; susukham = blissfully; tiṣṭhen-nirvikalpātmanātmani = established in the Self beyond all conceptualization.

vedānta-siddhānta-niruktir-eṣā
brahmaiva jīvah sakalam jagat ca |
akhaṇḍa-rūpa-sthitir-eva mokṣah
brahmādvitīyam śrutayah pramāṇam ||479||

The final established view of Vedānta is that the individual and the entire universe are nothing but the Absolute. Liberation abides solely in the form of the indivisible. Scripture is the valid means of knowledge that the Absolute is one without a second.

The established conclusion (*siddhānta*) of Vedānta is 'You are That' here and now. The first verse of the *Vivekacūḍāmani* stated, 'The Divine Master is the goal of all Vedāntic truths' and the individual is not different therefrom.

Not only does Śaṅkara say that an individual must be qualified (*adhikāri*) to pursue the path of knowledge, but also that the Absolute can be known only through religious statements (*śabda pramāṇa*). The distinctive cause of a valid cognition is a *pramāṇa* (valid means of knowledge). A valid cognition is defined as one whose content remains unsublated. Perception and all the other *pramāṇas*, except words-as-knowledge, produce cognitions which ultimately suffer sublation. (Provisionally, at the empirical level they are accepted as valid but ultimately, at the Absolute level, they do suffer sublation.) *Brahman*, which is the content of the cognition produced by religious discourse, always remains unsublated. Because *Brahman* is eternal, there is no possibility of its sublation at some later time. Thus, the cognition which religious discourse gives rise to is valid.

vedānta-siddhānta = the final, established view of Vedānta; niruktir = definitive, conclusive assertion; brahmaiva jīvah = the individual and the Absolute are one only; sakalam jagat = the entire world, universe; akhaṇḍa-rūpa = form of the indivisible; sthitir-eva = abides only, solely; mokṣah = liberation; brahmādvitīyam = the Absolute is one without a second; śrutayah pramāṇam = scripture is the valid means of knowledge, the authority.

iti guru-vacanāt śruti-pramāṇāt
param-avagamya sa-tattvam-ātma-yuktyā |
praśamita-karaṇah samāhitātma
kvacid-acalākṛtir ātma-niṣṭhito 'bhūt ||480||

Thus, having understood the supreme Truth on the authority of the scriptures, the instructions of the Master, and by one's own reasoning, with the sense organs perfectly controlled and the mind concentrated, the disciple became immovable in a lonely place, established in the Self.

iti = thus; guru-vacanāt = instructions of the Master; śruti-pramāṇāt = authority of the scriptures; param-satattvam = supreme truth; avagamya = on understanding, having understood; ātma-yuktyā = one's reasoning; praśamita-karaṇaḥ = one whose sense organs are perfectly controlled; samāhitātmā = a concentrated mind; kvacit = in a lonely place; acalākṛtir = immovable; ātma-niṣṭhito = established in the Self; abhūt = became.

*kirīcīt-kālām samādhāya pare brahmaṇī mānasam |
vyutthāya paramānandād idām vacanam abravīt ||481||*

Establishing his mind for some time in the supreme Absolute, he rose and out of an abundance of bliss, spoke as follows.

kirīcīt-kālām = for some time; samādhāya = establishing, composing; pare brahmaṇī = supreme Absolute; mānasam = mind; vyutthāya = rising upwards; paramānandād = out of an abundance of bliss; vacanam = spoke.

*buddhir vinaṣṭā galitā pravṛttiḥ
brahmātmanor ekatayādhibigatyā |
idām na jāne'pyanidām na jāne
kim vā kiyad-vā sukhām-asya pāram ||482||*

My mind has utterly vanished and all of its modifications have perished by a realization of the oneness of the Absolute and the Self. I know neither this nor not-this. I do not know what the nature or the extent of the boundless bliss is.

When the mind has vanished and one rests in That, That remains as the great mystery. It will always remain a mystery. It is so very secret that no one has ever been able to tell what it is. It is so secret that two cannot walk abreast there. Not even one. Not the body, the mind, the senses, the intellect.

buddhir = mind, intellect; vinaṣṭā = destroyed, utterly lost; galitā = perished; pravṛttiḥ = modifications; brahmāt-manor ekatayādhi-gatyā = by direct realization of the identity of the Absolute and the Self; idām na jāne'pyanidām na jāne = I know neither this nor not-this; kim vā kiyadvā = I know not the nature of the extent; sukhām-pāram = boundless bliss.

*vācā vaktum aśakyam-eva manasā mantum na vā śakyate
svānandāṁṛta-pūra-pūrita-parabrahmāmbudher vaibhavam |
ambho-rāśi-viśiṣṭa-vārṣika-śilā-bhāvam bhajan me manah
yasyāṁśāṁśa-lave vilīnam-adbhunā'nandātmanā nirvṛtam ||483||*

The majesty of the ocean of the supreme Absolute, full of the ambrosia of the bliss of the Self, cannot be adequately expressed in words nor conceived by the mind. My mind has melted like a hailstone becoming merged in an infinitesimal fraction of the ocean, is now satisfied by the enjoyment of that bliss.

MaṇḍUp 7 says, 'The Self is unseen (*adṛṣṭam*), incapable of being spoken of (*avyavahāryam*), ungraspable (*agrāhyam*), without any distinctive marks (*alakṣanam*), unthinkable (*acintyam*), unnameable (*avyapadeśyam*).'

vācā vaktum aśakyam-eva manasā mantum na vā śakyate = cannot be adequately expressed in words or conceived by the mind; svānandāṁṛta = ambrosia of the bliss of the Self; pūra = flooding, filling; pūrita = filled completely, full; parabrahmāmbudher = ocean of the supreme Absolute; vaibhavam = majesty, glory; ambho = water, ocean; rāśi = mass, heap, greatly; viśīrṇa = to be distinguished; vārsika-śilā = hailstone; bhajan = sharing, participating in; me = my; manaḥ = mind; āṁśāṁśa = part of a part, fragment; lave = infinitesimal, a moment; vilinam = merged in, absorbed in; adhunā = now, at this time; ānandātmanā = bliss of the Self; nirvṛtam = withdrawn.

*kva gataṁ kena vā nītāṁ kutra līnam-idam jagat |
adhunaiva mayā dr̄ṣṭām nāsti kiṁ mahad-abhutam ||484||*

Where has this universe gone? By whom has it been removed? Where has it merged? It was seen by me just now. Has it ceased to be? What a great wonder!

Compare KenaUp 1, 'By whom willed and directed does the mind light on its objects?' (*keneśitam patati preśitam manah*).

kva = where; gataṁ = gone; kena = by whom; nītām = carried off, removed; līnam = merged; idam jagat = this universe; adhunaiva = just now; dr̄ṣṭām = seen; nāsti = it is not; kiṁ mahadabhuṭam = what a great wonder.

*kiṁ heyam kiṁ-upādeyam kiṁ-anyat kiṁ vilakṣaṇam |
akhaṇḍānanda-pīyūṣa-pūrṇe brahma-mahārnave ||485||*

In the great ocean of the Absolute filled with the nectar of unbroken bliss, what is to be rejected and what accepted; what is different and what is other?

When one is the boundless Self, there is nothing to accept, nothing to reject; nothing to hold on to, nothing to let go of; nothing to grasp, nothing to renounce; nothing to embrace, nothing to relinquish.

heyam = rejected, thrown down; upādeyam = taken up, accepted; anyat = other, another; vilakṣaṇam = other than, different from; akhaṇḍānanda-pīyūṣa-pūrṇe = filled with the nectar of unbroken bliss; brahma-mahārnave = in the great ocean of the Absolute.

*na kiñcid atra paśyāmi na śṛṇomi na vedmyahām |
svātmanaiva sadānanda-rūpenāsmi vilakṣaṇaḥ ||486||*

I neither see nor hear nor know anything here. I simply abide, distinct, in the form of my own Self, eternally blissful.

See KaivUp 21, 'I am without hands and feet, I see without eyes, I hear without ears'.

na paśyāmi = I neither see; na śṛṇomi = nor hear; na vedmyahām = nor know anything.

*namo namaste gurave mahātmane
vimukta-saṅgāya sad-uttamāya |
nityādvayānanda-rasa-svarūpiṇc
bhūmne sadāparā-dayāmbu-dhāmne ||487||*

Salutations again and again, O Master, Great One, who is free from all attachment, the best of the best among the knowers of the Truth, an embodiment of the essence of eternal, non-dual bliss, infinite, and an eternal boundless ocean of compassion.

See ‘Śrī Guru Pāduka Pañcakām’ – Salutations again and again to the auspicious Guru’s sandals (*namo namah śrīgurupādukābhyah*) There is an oft-quoted verse, ‘In thought one should cultivate non-duality; not in action anywhere. Advaita is (permitted) in the three worlds, but not in respect of the Guru.’ Even after Self-realization, the Guru has a special place in the respect and behavior of the disciple.

namo namaste = salutations again and again; gurave = O Master; mahātmane = Great One; vimukta-saṅgāya = free from attachment; sad-uttamāya = the best of the best among knowers of the truth; nityādvayānanda = eternal, non-dual bliss; rasa-svarūpiṇe = embodiment of the essence of; bhūmne = infinite; sadāparā-dayāmbu-dhāmne = eternal boundless ocean of compassion.

*yat-kaṭākṣa-śaśi-saāndra-candrikā-
pāta-dhūta-bhava-tāpaja-śramah |
prāptavān-aham akhaṇḍa-vaibhava
ānandam ātma-padam akṣayam kṣanāt ||488||*

By whose gracious glance, like a shower of the cool moon’s concentrated moonbeams, the afflictions of the heat of worldly life have been removed, and, in a moment I have acquired the unbroken state of the Self which is of eternal bliss.

See verse 40 on the cool moon’s rays.

kaṭākṣa = glance; śaśi = moon; saāndra = solid, full, concentrated; candrikā = moonbeams; pāta = unobstructed flow; dhūta = banished, removed; bhava-tāpaja-śramah = afflictions of the heat of worldly life; prāptavān-aham = I have acquired; akhaṇḍa-vaibhava ātma-padam = the unbroken state of the Self; akṣayam = eternal, undecaying; kṣanāt = instantly, in a moment.

*dhanyo’ham kṛtakṛtyo-aham vimukto’ham bhava-grahāt |
nityānanda-svarūpo’ham pūrṇo’ham tvad-anugrahāt ||489||*

Blessed am I. I have attained the consummation of life. I have been liberated from the clutches of worldly life. I am the essence of eternal bliss. I am complete, all through your grace.

Remember the lineage (*guruparampara*)-śloka? It should be recited in remembrance every day. These individuals are the transmitters of the *brahma-vidyā* tradition. One after another they pass down the liberating knowledge. Thereby the lineage should be remembered with respect, reverence, and gratitude.

Even when one intellectually understands that one is the Self, the senses lead one astray. One needs some instrument, some device whereby one can overcome the pull, the tyranny of the senses. That instrument is the Guru. TaittUp says, ‘The teacher is

the first letter; the student is the last letter; knowledge is the meeting place; instruction is the link.'

See V. 3, 29, 42, 50, 138, 149, 477, 518, and 519 for references to grace.

dhanyo'ham = I am blessed; *kṛtakṛtyo-aham* = I have attained what needed to be attained; *vimukto'ham* = I am liberated; *bhavagrahāt* = from the grasp of worldly life; *pūrṇo'ham* = I am complete, full; *anugraha* = grace.

asāṅgo'ham anāṅgo'ham aliṅgo'ham abhaṅgurah |
praśānto'ham anānto'ham amalo'ham cirantānah ||490||

I am unattached. I am not the body. I am not the subtle body. I am unchangeable. I am peaceful. I am infinite. I am taintless and eternal and free from weariness.

See MāṇḍUp 7, '... neither inside nor outside nor both; unseen (*adṛṣṭam*), ungraspable (*agrāhyam*), without distinguishable marks (*alakṣanam*), unthinkable (*acintyam*), unnameable (*avyapadeśyam*), peaceful (*śāntam*), non-dual (*advaitam*).'

asaṅgo'ham = I am unattached; *anāṅgo'ham* = I am not the body; *aliṅgo'ham* = I am not the subtle body; *abhaṅgurah* = unchangeable, irvariable, not fragile; *praśānto'ham* = I am peaceful, silence; *anānto'ham* = I am infinite; *amalo'ham cirantānah* = I am taintless, eternal, and free from weariness.

akartāham abhotkāham avikāro'ham akriyāḥ |
śuddha-bodha-svarūpo'ham kevalo'ham sadāśivāḥ ||491||

I am not the doer. I am not the enjoyer. I am changeless and actionless. I am the essence of pure knowledge. I am perfect and ever-auspicious.¹

See ŚvetUp 6.19, 'actionless' (*niṣkriyam*).

akartāham abhotkāham avikāro'ham akriyāḥ = I am not the doer; *abhotkāham* = I am not the enjoyer; *avikāro'ham akriyāḥ* = I am changeless and actionless; *śuddha-bodha-svarūpo'ham* = I am the essence of pure knowledge; *kevalo'ham sadāśivāḥ* = I am perfect and ever-auspicious.

draṣṭuh śrotur vaktuh kartur bhoktur vibhinna evāham |
nitya-nirantara-niṣkriya-niṣīmāsaṅga-pūrṇa-bodhātmā ||492||

I am indeed other than the seer, the hearer, the speaker, the doer, and the enjoyer. I am of the nature of what is permanent, without any break; actionless, boundless, complete, knowledge.

drastuh = seer; *śrotur* = hearer; *vaktuh* = speaker; *kartur* = doer; *bhoktur* = enjoyer; *vibhinna* = other than; *evāham* = I am indeed; *nitya* = eternal, permanent; *nirantara* = without break; *niṣkriya* = actionless; *niṣīmāsaṅga* = boundless; *pūrṇa-bodha* = complete knowledge.

nāham-idam nāham-ado'py-ubhayor avabhāsakan param śuddham |
bāhyābhyantrāśūnyam pūrṇam brahmādvitīyam-evāham ||493||

¹ See MāṇḍUp 7, '... auspicious' (*śivam*).

I am not this, I am not that, but the first, the illuminer of both, the supreme, the pure. I am indeed the Absolute, one without a second, devoid of anything external or internal, complete.

BṛhUp 2.3.6 says, ‘Now therefore the description (of Brahman): “Not this, not this”. Because there is no other and more appropriate description than this “not this”.’ Śaṅkara, commenting on this passage, says that the Absolute can never be properly denoted by any words – including the word ‘Absolute’ (Ātmān). Thus the only appropriate way to indicate Brahman is to say, ‘not this, not this’. Though no positive description of the Absolute is possible, Śaṅkarā claims that a negative characterization may be comprehensible. Its import is not so much to say that there are no characteristics applicable to the Absolute, as to indicate the impossibility of attributing any conceptualization to it. Thus it becomes a linguistic device to avoid categorical mistakes. It is a methodological language symbol which draws attention to the infability of the Absolute. Thus ‘not this, not this’ has been called a way of expounding the Truth. Religious discourse is a conceptualization of the Reality which is destroyed as soon as it is conceptualized in thought. Yet conceptualization is necessary and cannot be avoided if self-knowledge is to arise. Thus one must use the concept in such a way as to recognize this paradoxical situation.

nāham-idam = I am not this; nāham adi = I am not that; ubhayor avabhāsakan = the illuminer of both; param = the supreme; śuddham = the pure; bāhyābhyantra-śūnyam = devoid of anything external or internal; pūrṇam = complete, full; brahmādvitīyam-evāham = I am indeed the Absolute, one without a second.

*nirupamam anādi-tattvam tvam aham idam ada iti kalpanā-dūram |
nityānandaika-rasam satyam brahmādvitīyam-evāham ||494||*

I am indeed the Absolute, one without a second, incomparable, beginningless Truth, beyond all imagined distinctions such as ‘you’, ‘I’, ‘this’, ‘that’, of the essence of eternal bliss, the real.

See MāṇḍUp 2.7, ‘This Self is the Absolute’ (ayam ātmā brahma); BṛhUp 1.4.10, ‘I am the Absolute’ (aham brahmāsmi).

nirupamam = incomparable; anādi-tattvam = beginningless truth; tvam = you; aham = ‘I’; idam = this; ada = that; kalpanā-dūram = beyond imagined distinctions, imaginations.

*nārāyaṇo’ham narakāntako’ham
purāntako’ham puruṣo’ham-iśaḥ |
akhaṇḍa-bodho’hamāśeṣa-sākṣī
nirīśvara’ham niraham ca nirmamah ||495||*

I am Nārāyaṇa. I am the slayer of Naraka. I am the slayer of Tripurāsura. I am the supreme Person, the Lord. I am knowledge absolute, witness of all. I am not subject to another ruler. I am without a sense of ‘I’ or ‘mine’.

Nārāyaṇa is one name for Viṣṇu, the all-pervading One. He slayed the demon Naraka. As Lord Śiva, he slayed the demon Tripurāsura.

See KaivUp 1.18 on the witness.

See V. 101, 127, 137, 159, 212, 213, 217, 218, 223, 270, 295, 352, 370, 381, 384, 506, 507, and 552 for references to witness (*sākṣī*).

nārāyaṇo'ham = I am Nārāyaṇa; narakāntako'ham = I am the slayer of Naraka;
 purāntako'ham = I am the slayer of Tripurāsura; puruṣo'ham-īśah = I am the supreme
 person, the Lord; akhaṇḍa-bodha = knowledge absolute; ahamaśeṣa-sākṣī = I am the
 witness of all; nirīśvara'ham = I am not subject to another ruler; niraham ca nirmamah
 = I am without a sense of 'I' or mine.

sarveṣu bhūteṣvaham-eva saṁsthitaḥ
 jñātrātmanāntar-bahir-āśrayaḥ san |
 bhoktā ca bhogyaṁ svayam-eva sarvam
 tadyat-prthag-dṛṣṭam idamitayā purā ||496||

I alone abide in all beings, in the form of the knower, as their internal and external support.
 I, myself, am the enjoyer and I, myself, am all that is enjoyed; whatever I looked upon as
 distinctly 'this' previously is nothing but me.

See BG 2.30, 'This, the indweller in all bodies, is indestructible'.

sarveṣu bhūteṣvaham-eva saṁsthitaḥ = I alone abide in all beings; jñātrātman = in the
 form of the knower; antarbahir-āśrayaḥ = internal and external support; bhoktā ca
 bhogyaṁ = enjoyer and enjoyed; tadyat-prthagdṛṣṭam idamitayā purā = of whatever is
 seen in front distinctly as 'this' earlier.

māy-akhaṇḍa-sukhāmbhodhau bahudhā viśva-vīcayaḥ |
 utpadyante viliyante māyā-māruta-vibhramāt ||497||

By the flurry of the winds of māyā, the various waves of the universe arise and are merged in
 me, the infinite ocean of bliss.

See V. 67, 110–12, 125, 245, 406, and 574 on māyā.

See V. 442 and 483 on waves merging in the ocean.

māyakhaṇḍa-sukhāmbhodhau = in me, the infinite ocean of bliss; bahudhā = great
 multitude; viśva-vīcayaḥ = waves of the universe; utpadyante = arise; viliyante =
 merge; māyā-māruta = winds of illusion; vibhramāt = whirling about, agitated,
 flurry.

sthūlādi-bhāvā mayi kalpitā bhramāt
 āropitānusphuraṇena lokaiḥ |
 kāle yathā kalpaka-vatsarāyaṇa
 rtvādayo niṣkala-nirvikalpe ||498||

Such ideas as gross, and so on, are erroneously imagined in me by people through the mani-
 festation of things superimposed (or of what is superimposed on me by delusion), just as in
 time, which is indivisible and partless, distinctions are made of eons, years, half-years, seasons,
 and so on.

See V. 39, 181, 269, 271, 279–86, 307, 393, 407, and 462 on superimposition.

sthūlādi = gross and so on; kalpitā bhramāt = erroneously imagined; āropitānu-
 sphuraṇena = manifestation superimposed; kāle = time; kalpaka = eons; vatsarāyaṇa
 = years and half years; rtvādi = seasons and so on.

āropitam nāśraya-dūṣakarī bhavet
 kad-āpi-mūḍhair mati-doṣa-dūṣitaiḥ |
 nārdrikarotyūṣara-bhūmi-bhāgam
 marīcikā-vāri-mahā-pravāhāḥ ||499||

That which is superimposed by fools affected by defects of the mind cannot affect the substratum. A great flood of water seen in a mirage does not wet the desert sand.

āropitam = that which is superimposed; nāśraya-dūṣakarī bhavet = cannot affect the substratum; mūḍhair = by fools; mati-doṣa-dūṣitaiḥ = affected by defects of the mind; nārdrikarotyūṣara-bhūmi = does not wet the desert sand; bhāgam = part; marīcikā = mirage; mahā-pravāhāḥ = great flood of water.

ākāśavat kalpa-vidūrāgo'ham
 ādityavat bhāsyā-vilakṣaṇo'ham |
 ahāryavat nitya-viniścalo'ham
 ambhodhivat pāra-vivarjito'ham ||500||

Like space, I am beyond all temporal limitations. Like the sun, I am different from things illuminated. Like the mountain, I am permanent and unmoving. Like the ocean, I am without a shore.

ākāśavat = like space; kalpa-vidūrāga = beyond, unlimited by time; ādityavat = like the sun; bhāsyā-vilakṣaṇo'ham = I am other than the illumined; ahāryavat = like the mountain; nitya-viniścalo'ham = I am permanent, eternal, and unmoving; ambhodhivat = like the ocean; pāra-vivarjito'ham = I am free from, without a shore, limitless, boundary, the end or limit of anything, the utmost reach.

na me dehena sambandho megheṇeva vihāyasah |
 atah kuto me tad-dharmā jāgrat-svapna-suṣuptayah ||501||

I am not connected with the body, as the sky with clouds. How then will its qualities like waking, dreaming, and deep sleep affect me?

na me dehena sambandho = I am not connected with the body; megheṇeva vihāyasah = as the sky with clouds; dharmā = qualities; jāgrat-svapna-suṣupti = waking, dreaming, deep sleep.

upādhir-āyāti sa eva gacchati
 sa eva karmāṇii karoti bhuṇkte |
 sa eva jīvan mriyate sadāham
 kulādrivan niścalā eva saṁsthitaḥ ||502||

It is the limiting adjuncts alone which come, and they alone go; that performs actions and enjoys; that alone lives and dies. Like the Kulādri Mountains, I stand ever unmoving.¹

upādhir = limiting adjuncts; āyāti = coming; gacchati = going; eva = only; karmāṇii = performing actions; bhuṇkte = enjoying; jīvan mriya = lives and dies; kulādrivan = like the Kulādri Mountains; sadāham niścalā eva saṁsthitaḥ = I stand ever unmoving.

¹ See IsāUp 4, 'The Self is One, although not moving. It is swifter than the mind; the gods cannot catch it, as it speeds on in front. Standing, it outpaces others who run.'

*na me pravrttir na ca me nivrttiḥ
sadaika-rūpasya niramśakasyaḥ |
ekātmako yo nibido nirantaro
vyomeva pūrṇaḥ sa katham nu ceṣṭate ||503||*

For me, ever of the same form, without parts, there is neither activity nor withdrawal. How can that which is one, complete, compacted, and without parts, ever act?

See ŚvetUp 6.19, 'without parts, without activity' (*niṣkalam niṣkriyam*); also 6.12.

na pravṛttir = neither activity; **na nivṛttiḥ** = nor withdrawal; **sadaika-rūpasya** = ever of the same form; **niramśakasya** = partless; **ekātmako** = that which is one; **nibido** = compacted; **nirantaro** = without parts; **vyomeva** = ever act, move; **pūrṇaḥ** = complete, full; **ceṣṭate** = move, struggle, act, strive.

*punyāni pāpāni nirindriyasya
niṣcetaso nirvikṛter nirākṛteḥ |
kuto mamākhaṇḍa-sukhānubhūteḥ
brūte hy-ananvāgatam ityapi śrutiḥ ||504||*

How can there be merits and demerits¹ for me who am without sense organs, without mind, without change, and without form; who experiences infinite bliss? The scripture also declares this in the passage, 'not touched'.

punyāni = merits, auspiciousness; **pāpāni** = demerits, inauspiciousness, wickedness; **nirindriyasya** = without sense organs; **niṣcetaso** = without mind; **nirvikṛter** = without change; **nirākṛteḥ** = without form; **mamākhaṇḍa-sukhānubhūteḥ** = for me who experiences infinite bliss; **brūte** **hy-ananvāgatam** **ityapi** **śrutiḥ** = the scripture declares this in the 'untouched, unconnected' passage.

*chāyayā sprṣṭam uṣṇān vā śītam vā suṣṭhu duṣṭhu vā |
na sprṣatyeva yat-kiñcit puruṣān tad-vilakṣaṇam ||505||*

If heat or cold, good or bad touches the shadow of a person, it does not affect in the least the person who is distinct from the shadow.

The original is least affected by its reflection. The body is least affected by its shadow.

See V. 165, 414, 431, and 505 on shadow.

See BG 2.23, 'Weapons do not hurt the Self, fire does not burn it, water does not wet it, wind does not dry it.'

chāyayā = shadow; **sprṣṭam** = touches; **uṣṇān** **vā** **śītam** = heat or cold; **suṣṭhu** **vā** **duṣṭhu** = good or bad; **puruṣān** = person; **tadvilakṣaṇam** = distinct from, other than that.

*na sākṣinān sākṣya-dharmāḥ samsprṣṭanti vilakṣaṇam |
avikāram udāśinam gṛha-dharmāḥ pradīpavat |
dehendriya-manodharmāḥ naivātmanam sprṣantasyaho ||506||*

¹ See BrhUp 4.3.22, 'Untouched by merits and demerits, for he is then beyond all the afflictions of the heart.'

The qualities of things observed do not affect the witness who is other than them; the qualities of the body, the sense organs, and the mind do not affect the Self even as the qualities of the objects in a house do not affect the lamp which illuminates them.

See BG 2.23, 'This Self cannot be cut, cannot be burnt, cannot be wet, cannot be dried. It is eternal, all-pervading, stable, immovable, and everlasting.'

See KaivUp 1.18 on the witness.

See V. 101, 127, 137, 159, 212, 213, 217, 218, 223, 270, 295, 352, 370, 381, 384, 495, 507, and 552 for references to witness (*sākṣī*).

na = nor; *sākṣinām* = witness; *dharmāḥ* = qualities; *samsprśanti* = touch, affect; *vilakṣaṇam* = other than, distinct from; *avikāram* = does not change; *udāśinām* = indifferent, free from; *gr̥ha* = house; *dehendriya* = body and sense organs; *mano* = mind.

raver yathā karmaṇi sākṣi-bhāvo
vahner yathā vā'yasi-dāhakatvam |
rajjor yathā'ropita-vastu-saṅgah
tathaiva kūṭastha-cid-ātmano me ||507||

As the sun is merely a witness of action, as the fire makes for the burning quality of iron, as the rope is associated with the object superimposed upon it, so too is what pertains to me who am the immutable consciousness.

See KaivUp 1.18 on witness.

See V. 101, 127, 137; 159, 212, 213, 217, 218, 223, 270, 295, 352, 370, 381, 384, 495, 506, and 552 for references to witness (*sākṣī*).

See V. 135, 193, and 350 on fire in iron.

raver = sun; *sākṣi* = witness; *vahner* = fire; *ayasi* = iron; *dāhakatvam* = burning quality; *rajjor* = rope; *aropita* = superimposed; *saṅgah* = associated with; *tathaiva* = likewise, so too; *kūṭastha-cid* = immutable consciousness.

kartāpi vā kārāyitāpi nāham
bhoktāpi vā bhojayitāpi nāham |
draṣṭāpi vā darśayitāpi nāham
so'hami svayam-īyotir-anīdṛg-ātmā ||508||

I am neither the doer nor one who makes others act. I am neither the enjoyer nor one who makes others enjoy. I am neither the seer nor one who makes others see. I am the self-effulgent, indescribable Self.

See BG 4.13, 'Know me to be actionless and changeless (*akartāram avyayam*)'. Also see ŚvetUp. 6.19, 'actionless' (*niṣkriyam*).

See US 1.11.11, 'Just as it is seen that a sword (shines) when it is drawn from its sheath, so the Knower, separated in the dreaming state from cause and effect, is seen to be self-effulgent'; MuṇḍUp. 2.2.10–11. Also see V. 100, 153, 191, 213, 221, 240, and 536 on self-luminous.

kartāpi = doer; *vā kārāyitāpi* = nor one who makes others act; *nāham bhoktāpi* = I am not the enjoyer; *vā bhojayitāpi* = nor one who makes others enjoy; *nāham draṣṭāpi*

= I am neither the seer; *vā darśayitāpi* = nor one who makes others see; so'ham
svayam-jyotir-anīdṛg-ātmā = I am the self-effulgent, indescribable Self.

calatyupādhau pratibimba-laulyam
aupādhikam mūḍha-dhiyo nayanti |
sva-bimba-bhūtaṇi ravivad viniṣ-kriyam
kartāsmi bhoktāsmi hato'smi heti ||509||

When the limiting adjunct moves, the movement of its reflection is ascribed by fools to the original, like the sun which is unmoving. Likewise, one thinks 'I am the doer', 'I am the enjoyer', 'I am lost', alas!

calatyupādhau = limiting adjunct moves; *pratibimba* = reflection; *laulyam* = restlessness, fickleness; *aupādhikam* = imposter; *mūḍha-dhiyo* = foolish-minded ones; *sva-bimba-bhūta* = one's own original being; *ravivad* = sun; *viniṣ-kriyam* = not moving; *kartāsmi* = I am the doer; *bhoktāsmi* = I am the enjoyer; *hato'smi* = I am lost; *heti* = alas.

jale vāpi sthale vāpi luṭhatveṣa jaḍātmakah |
nāham vilipyē tad-dharmaiḥ ghaṭa-dharmair nabho yathā ||510||

Whether on water or on land, let this insentient body wallow. I am not affected by their qualities, even as the space is not affected by the qualities of the pot.

jale = water; *vāpi* = be strewn, be cast; *sthale* = dry land; *luṭhatveṣa* = to wallow, roll; *jaḍātmakah* = insentient, inert body; *nāham* = space; *vilipyē* = affected, concealed; *dharmaiḥ* = qualities; *ghaṭa* = pot.

kartṛtva-bhoktṛtva-khalatva-mattatā-
jaḍatva-baddhatva-vimuktatādayah |
buddher vikalpā na tu santi vastutah
svasmin pare brahmaṇi kevale'dvaye ||511||

The imaginations of the intellect like agency, enjoyment, cunning, drunkenness, dullness, bondage, and liberation do not exist, in reality, in one's own Self, or in the supreme Absolute, which is one, without a second.

kartṛtva = agency; *bhoktṛtva* = enjoyment; *khalatva* = cunning; *mattatā* = drunkenness; *jaḍatva* = dullness; *baddhatva* = bondage; *vimuktatādayah* = liberation; *buddher vikalpā* = imaginations of the intellect.

santu vikārāḥ prakṛter daśadhā śatadhā sahasradhā vāpi |
taih kimi me'sanga-citah na hyambudādambaro'mbarām spṛśati ||512||

Let there be changes in primordial nature in tens, hundreds, or thousands. What is my connection with them? I am the unconnected consciousness. For the thunder of the clouds does not touch the sky.

vikārāḥ = changes; *prakṛter* = primordial nature; *daśadhā* = tens; *śatadhā* = hundreds; *sahasradhā* = thousands; *vāpi* = changes; *taikihkim me'sanga-citah* = (connection with them); *na hyambudādambaro'mbarām spṛśati* = the thunder of the clouds does not touch the sky.

*avyaktādi sthūla-paryantam-etad
viśvam̄i yatrābhāsa-mātram̄i pratītam̄ |
vyoma-prakhyam̄i sūksmam̄-ādyanta-hinam̄i
brahmādvaitam̄i yat-tad-evāham-asmi ||513||*

I am verily that Absolute, the one without a second, which is like the sky, subtle, without beginning or end, in which the entire universe from the unmanifested to the gross, appears as an appearance.

According to Śaṅkara, nothing is more certain than the fact of one's own existence. It is self-evident, immediate, and direct. No one is able to disbelieve in one's own existence. 'A man may doubt of many things, of anything else; but he can never doubt his own being' (BSBh 2.3.7). This is because the very act of doubting would be but an affirmation of one's very existence. In the act of saying, 'I don't exist', who is the 'I' who is doing the doubting?

avyaktādi = unmanifest; sthūla = gross; paryantam = entirely, all together; viśvam̄ = universe; yatrābhāsa-mātram̄ = appears as an appearance; vyoma = sky; sūksmam̄ = subtle.

*sarvādhāram̄i sarva-vastu-prakāśam̄i
sarvākāram̄i sarvagam̄i sarva-śūnyam̄ |
nityam̄i śuddham̄i niścalam̄ nirvikalpam̄i
brahmādvaitam̄i yat-tad-evāham-asmi ||514||*

I am verily that Absolute, the one without a second, which is the support of all, which illuminates all things, which has all forms, which is omnipresent, which is the great void, eternal, pure, changeless, and impartite.

sarvādhāram̄i = support of all; sarva-vastu-prakāśam̄i = illumines all things; sarvākāram̄i = all forms; sarvagam̄i = omnipresent; sarva-śūnyam̄ = devoid of all forms; nityam̄i = eternal; śuddham̄i = pure; niścalam̄ = changeless; nirvikalpam̄i = impertite.

*yasminnastā śeṣa-māyā-višeṣam̄i
pratyag-rūpam̄i pratyayāgamyamānam̄ |
satya-jñānāntam̄ ānanda-rūpam̄i
brahmādvaitam̄i yat-tad-evāham-asmi ||515||*

I am verily that Absolute, the one without a second, which transcends the endless differentiations of māyā, which is the innermost essence, which cannot be comprehended by the mere intellect, and which is the essence of Existence, Knowledge, Infinitude, Bliss.

See TaittUp 2.1.1, '... know the Absolute as Existence, Knowledge, Infinitude'.

yasminnastā śeṣa-māyā-višeṣam̄i = transcends the endless differentiations of illusion; pratyag-rūpam̄i = innermost essence; pratyayāgamyamānam̄ = cannot be comprehended by the intellect; satya-jñānāntam̄ ānanda-rūpam̄i = the essence of Existence, Knowledge, Bliss.

*niṣkriyo'smy-avikāro'smi
niṣkalo'smi nirākṛtiḥ |
nirvikalpo'smi nityo'smi
nirālamo'smi nirdvayaḥ ||516||*

I am actionless, changeless, partless, formless. I am without differences. I am eternal. I have no other support, being without a second.

niṣkriyo'smy = I am actionless; avikāro'smi = I am changeless; niṣkalo'smi = I am partless; nirākṛtiḥ = I am formless; nirvikalpo'smi = I am without modifications; nityo'smi = I am eternal; nirālambo'smi = I am supportless; nirdvayaḥ = without a second.

*sarvātmako'ham sarvo'ham sarvātīto'ham advayah |
kevalākhaṇḍa-bodho'ham ānando'ham nirantaram ||517||*

I am the Self of all. I am everything. I am beyond everything. I am non-dual. I am the single, infinite wisdom. I am bliss and indivisible.

sarvātmako'ham = I am the Self of all; sarvo'ham = I am everything; sarvātīto'ham = I am beyond everything; advayaḥ kevalākhaṇḍa-bodho'ham = I am non-dual, infinite, wisdom; ānando'ham = I am bliss; nirantaram = indivisible.

*svārājya-sāmrājya-vibhūtir-eśā
bhavat-kṛpā-śrī-mahita-prasādāt |
prāptā mayā śrī-gurave mahātmane
namo namaste'stu punar namo'stu ||518||*

My salutations to you, again and again, salutations to you, O supreme, auspicious Master. It is by your grace and by your auspicious, supreme blessings that I have attained the splendor of this self-sovereignty and lordship over all.

See V. 3, 29, 42, 50, 138, 149, 477, 489, and 519 for references to grace.

svārājya = self-sovereignty; sāmrājya = lordship, sovereignty; vibhūtir = splendor; kṛpā = grace; śrī-mahita-prasādāt = auspicious, supreme blessings; śrī-gurave = auspicious Master; mahātmane = great one; namo namaste'stu punar namo'stu = salutations to you, again and again.

*mahā-svapne māyā-kṛta-jani-jarā-mṛtyu-gahane
bhramantam kliṣyantam bahula-tara-tāpair anukalam |
ahaṅkāra-vyāghra-vyathitam imam atyanta-kṛpayā
prabodhya prasvāpāt param avitavān māmasi guro ||519||*

O Master, by your infinite grace, you have awakened me from sleep and saved me, who was wandering in a great dream in the forest of birth, old age, and death created by māyā. I was exhausted by countless illusory afflictions which tormented me every moment. I was tormented by the tiger of egoism.

The very concept of bondage is itself bondage because, whichever way it is considered, there is no 'one' to be bound and no 'one' to be liberated. The concept of bondage is tied to the illusion that there is a 'me', independent; an imagined entity. The Master points out to the seeker that he himself already is, has always been, what he thinks he is seeking. The eye is seeking that which it is already seeing.

See V. 3, 29, 42, 50, 138, 149, 477, 489, and 518 for references to grace.

mahā-svapne = great dream; māyā-kṛta = created by illusion; jani = birth; jarā = old age; mṛtyu = death; gahane bhramantam kliṣyantam = countless illusory, false afflictions; bahula = thick, dense; tara = carrying across; tāpair = sorrow, afflictions; anukalam = every moment; ahamkāra = egoism; vyāghra = tiger; vyathitam = to be agitated, restless, tormented; atyanta-kṛpayā = infinite grace; prabodhya = awakened; guro = O Master.

*namas tasmai sad-ekasmī namas̄ cīnīmāhase muhuḥ |
yad-etaṁ-viśva-rūpeṇa rājate gurū-rāja te ||520||*

Salutations to you, O king among Masters, who is always the same. Salutations to you again, whose glorious consciousness manifests as the entire universe.

The Master is a living example of the fact that there is no entity with a separate existence. There is no 'he', no 'me', no 'you'.

namas = salutations; sad-ekasmī = who are always one; cīnīmāhase = glorious consciousness; muhuḥ = constantly, incessantly; viśva-rūpeṇa = entire universe; rājate gurū-rāja = king among Masters.

*iti natam-avalokya śiṣya-varyam
samadhibigatātma-sukham prabuddha-tattvam |
pramudita-hṛdayam sa deśikendrah
punar-idam-āha vacaḥ parami mahātmā ||521||*

Perceiving this best among students, who, bowing down, has perfectly realized the bliss of the Self and who has awakened to the Truth, with a joyful heart, that supreme Great One again spoke these wise words.

iti = this; natam-avalokya = bowing down; śiṣya-varyam = best among students; samadhibigatātma-sukham = who has perfectly realized the bliss of the Self; prabuddha-tattvam = awakened to the truth; pramudita-hṛdayam = joyful heart; sa deśikendrah = these wise instructions; punar = again; idam-āha = this command; vacaḥ = spoke; parami mahātmā = supreme Great One.

*brahma-pratyaya-santatir jagad-ato brahmaiva sat sarvataḥ
paśyādhyātma-dṛśā praśānta-manasā sarvāsvavasthāsvapi |
rūpād-anyad-avekṣitam kim-abhitāś cakṣuṣmatām vidyate
tad-vad brahma-vidāḥ sataḥ kim-apram buddher-vihārāspadam ||522||*

The universe is an unbroken stream of perceptions of the Absolute. Hence, it is in all respects solely the Absolute. See this in all one's states by the inner vision of the Self with a serene mind. For those with eyes, is there anything to sense other than forms? Similarly, for those who have known the Absolute, is there anything other than it to engage their intellect?

ChāṇUp 3.14.1 declares, 'All this is the Absolute' (*sarvam khalvidam brahma*). To a person of realization, nothing exists which is not That.

brahma-pratyaya-santatir = unbroken stream of perceptions of the Absolute; jagad = universe; paśyādhyātma-dṛśā = see this in all one's states by inner vision; praśānta-manasā = serene mind; rūpād-anyad = other than forms; cakṣuṣmatām = for those with eyes; kim-apram = what is there other.

*kastāni parānanda-rasānubhūtim
utsṛjya śūnyeṣu rameta vidvān |
candre mahālādini dipamane
citrendum ālokayitum ka icchet ||523||*

What wise one will indulge in the void, abandoning the nectarine experience of supreme bliss?
When the moon is shining giving infinite delight, who will desire to look at a painted moon?

parānanda-rasānubhūtim = nectarine experience of supreme bliss; **utsṛjya** = abandoning; **śūnyeṣu** = the void; **rameta** = pleasing; **vidvān** = wise one; **candre** = moon; **mahālādini** = infinitely delightful; **dipa** = luminous, shining; **ka' icchet** = who will desire.

*asat-padārthānubhavena kiñcit
na-hyasti trptir na ca duḥkha-hāniḥ |
tad-advayānanda-rasānubhūtyā
trptaḥ sukhān tiṣṭha sadātmā-niṣṭhayā ||524||*

In the enjoyment of unreal things, there is neither satisfaction nor a cessation of misery. Therefore, remain satisfied and happy in the realization of the existent Self, enjoying the nectarine experience of that non-dual¹ bliss.

asat-padārthānubhavena = experience of unreal things; **na-hyasti trptir** = there is neither satisfaction; **na duḥkha-hāniḥ** = nor cessation of misery; **advayānanda** = non-dual bliss; **rasānubhūtyā** = nectarine experience.

*svam-eva sarvathā paśyan manya-mānaḥ svam-advayam |
svānañdam anubhuñjānaḥ kālam naya mahāmate ||525||*

Great One! Spend your time beholding yourself alone, everywhere, thinking of yourself as non-dual, experiencing yourself as bliss.

eva = alone, one; **sarvathā** = everywhere; **paśyan** = seeing, observing; **advayam** = non-dual; **ānañdam** = blissful; **mahāmate** = Great One.

*akhaṇḍa-bodhātmani nirvikalpe
vikalpanam vyomni puraḥ-prakalpanam |
tad-advayānanda-mayātmanā sadā
śāntim parām-etya bhajasva maunam ||526||*

Attributing distinctions in the Self, the impartite infinite knowledge, is like imagining castles in the sky. Therefore, remain silent, always identifying yourself with That, the Self, non-dual bliss, to attain supreme peace.

akhaṇḍa-bodhātmani = infinite knowledge; **nirvikalpe** = impartite; **vikalpanam** = imagining distinctions, mental constructs; **vyomni** = sky; **puraḥ-prakalpanam** = imagining cities, castles; **advayānanda** = non-dual bliss; **sadā** = always; **śāntim** = calm, peace; **maunam** = silence.

¹ Compare the famous verse from the *Śrīmad Bhāgavatam* 9.19.14, 'Never is desire appeased by the enjoyment of sense pleasures'.

tūṣṇīm-avasthā paramopaśāntih
buddher asatkalpa-vikalpa-hetoh |
brahmātmanā brahma-vido mahātmano
yatrādvayānanda-sukhami nirantaram ||527||

To a Great One, who is a knower of the Absolute, the mind, which is the cause of imagined unrealities, becomes supremely silent by reason of one's being the Absolute in the enjoyment of eternal non-dual bliss.

tūṣṇīm-avasthā = becomes silent; paramopaśāntih = supremely silent, peaceful; buddher = mind, intellect; asatkalpa-vikalpa = imagined unrealities; hetoh = cause of; mahātmano = Great One.

nāsti nirvāsanāt maunāt parami sukhakṛd-uttamam |
 vijñātātmā-svarūpasya svānanda-rasa-pāyināḥ ||528||

To one who has known their Self, their own nature, and drinks the nectar of the bliss of the Self, there is no greater source of joy than the silence free from every desire.

maunāt = silence; parami = supreme; sukhakṛd-uttamam = giver, maker of the highest happiness.

gacchāni-stiṣṭhan-upaviṣan śayāno vānyathāpi vā |
 yathecchayā vased vidvān ātmārāmaḥ sadā munih ||529||

The sage, delighting in the Self, ever lives at ease, whether going, remaining, sitting, reclining, or in any other condition.

gacchāni = going; stiṣṭhan = remaining; upaviṣan = sitting; śayāno = reclining; vānyathāpi = any other condition; ātmārāmaḥ = delighting in the Self; sadā = always; munih = sage.

na deśa-kālāsana-dig-yamādi-
 lakṣyādyapeksāpratibaddha-vṛtteḥ |
 saṁsiddha-tattvasya mahātmano'sti
 svavedane kā niyamādyavasthā ||530||

The Great One, who has perfectly realized the Truth, whose mental modifications have been rendered ineffective, does not depend upon place, time, posture, direction, abstentions, and so on. What disciplines can there be in knowing one's own Self?

na deśa-kālāsana-dig-yamādi = neither place, time, posture, direction, abstentions, and so on; lakṣyādyapeksāpratibaddha-vṛtteḥ = mental modifications have been rendered ineffective; saṁsiddha-tattvasya = perfectly realized the truth; mahātmano = Great One; svavedane = knowing one's own Self; kā niyamādy-a-vasthā = what abstention practices.

ghaṭo'yam-iti vijñāturin niyamaḥ ko'nvapeksyate |
 vinā pramāṇa-suṣṭhutvān yasmin sati padārtha-dhiḥ ||531||

Truly, what discipline is needed to know, 'this is a jar', save that the means of knowledge be without any defects, which alone ensures perception of the object?

ghaṭo'yam-iti = this is a jar; vijñātūm = to know; niyamah = disciplines; apekṣyate = with regard to, considering; vinā = without; pramāṇa = source of knowledge; suṣṭutvam = to establish, settle well; padārtha-dhīḥ = perception of an object.

*ayam-ātmā nitya-siddhaḥ pramāṇe sati bhāsate |
na deśān nāpi vā kālān na śuddhiṁ vāpyapekṣate ||532||*

This Self is eternally perfect and shines when apprehended by proper canons of knowledge. It does not depend upon place, time, or purity.

ayam-ātmā = this Self; nitya-siddhaḥ = eternally perfect; pramāṇe = valid means of knowledge; bhāsate = shines; deśān = place; kālān = time; śuddhiṁ = purity.

*devadatto'ham-ity-etad-vijñānam nirapekṣakam |
tadvad brahmavido'pyasya brahmāham-iti vedanam ||533||*

The knowledge, 'I am Devadatta', does not depend on anything else. Likewise is the Self-realization in the declaration, 'I am That', for one who has realized the Absolute.

devadatto'ham = I am Devadatta; nirapekṣakam = does not depend upon; brahmāham = I am the Absolute.

*bhānuneva jagat sarvam bhāsate yasya tejasā |
anātmakam asat tuccharān kīm nu tasyāvabhāsaskam ||534||*

What, indeed, can illuminate That, whose effulgence, like the sun, causes the entire false, unreal and without substance universe to appear at all?

bhānu = the sun; jagat = universe, world; sarvam = all, entire; bhāsate = illuminate; tejasā = splendor, effulgence; anātmakam = not-self; asat = unreal; tuccharān = false.

*veda-śāstra-purāṇāni bhūtāni sakalānyapi |
yenārthavanti tanī kīm nu vijñātāram prakāśayet ||535||*

What can illuminate that supreme knower by whom the Vedas, the śāstras, the Purāṇas, and all things are endowed with meaning?

veda = Vedas, primary scripture; śāstra = śāstras, scriptures in general; purāṇāni = Purāṇas, sacred, legendary historical books containing stories, legends, and hymns about the creation of the universe and the incarnations of the divine.

*esa svayamjyotiḥ ananta-śaktir
ātmā'prameyaḥ sakalānubhūtiḥ |
yam-eva vijñāya vimukta-bandhaḥ
jayatyayam brahmavid uttamottamaḥ ||536||*

This is the self-effulgent Self, of infinite power, beyond all valid means of conditioned knowledge, yet the direct experience of all. Freed from bondage, realizing this alone, the incomparable knower of the Absolute lives victoriously.

See US 1.11.11; MuṇḍUp 2.2.10–11. Also see V. 100, 153, 191, 213, 221, 240, 508, and 536 on self-luminous.

svayamjyotiḥ = self-effulgent; ananta-śaktiḥ = infinite power; ātmā-prameyaḥ = the Self is indefinable; sakala = conditioned; anubhūtiḥ = directly experienced; vimukta-bandhaḥ = freed from bondage; jayatyayam = lives victoriously; brahmavid uttamottamaḥ = incomparable, highest knower of the Absolute.

*na khidyate no viṣayaiḥ pramodate
na sajjate nāpi virajyate ca |
svaśmin sadā kṛidati nandati svayam
nirantarānanda-rasena tṛptah ||537||*

He is neither grieved nor pleased by sense objects, and he is neither attached nor averse to them. He sports and delights in his own Self, ever content in the elixir of unending bliss.

See BG 14.24, 'He who regards pain and pleasure alike, who dwells in his own Self' (*samaduhkhasukhah svasthab*).

na khidyate = neither grieved; no viṣayaiḥ pramodate = nor pleased by sense objects; na sajjate = neither attached; nāpi virajyate = nor averse; sadā = always; kṛidati = sports; nandati = delights; nirantarānanda-rasena = in the elixir of unending bliss; tṛptah = content.

*kṣudhāṁ deha-vyathāṁ tyaktvā bālah kṛidati vastuni |
tathaiva vidvān ramate nirmamo nirahām sukhi ||538||*

A child plays unmindful of bodily afflictions and hunger. Likewise, the realized person delights without any sense of 'my' and 'I' and is happy.

kṣudhām = hunger; deha-vyathām = bodily afflictions; tyaktvā = unmindful, free from; bālah = child; kṛidati = plays; vidvān = realized person, knower; ramate = delights; nirmamo = without mine; nirahām = without 'I'; sukhi = happy.

*cintā-śūnyam adainya-bhaikṣam-aśanam pānam sarid-vāriṣu
svātantryena nirākuśā-sthitir abhīr nidrā śmaśāne vane |
vastram kṣālana-śoṣaṇādi-rahitam dig-vāstu śayyā mahī
sañcāro nigamānta-vīthiṣu vidām kṛidā pare brahmaṇi ||539||*

The realized individual sports in the supreme Absolute, eating carefree, on alms obtained without humiliation, drinking water from rivers, living freely without restraint, sleeping without fear in the cremation ground or in the forest, covered in clothes, unwashed and undried, or even naked, clothed in space, sleeping on the earth, the wise roam the highways of the scriptures and sport in the supreme Absolute.

Compare Swami Vivekananda's poem, 'Song of the Sannyasin' to this verse.

cintā-śūnyam = without worry, devoid of thoughts, carefree; adainya = without humiliation; bhaikṣam-aśanam = food obtained by begging; pānam sarid-vāriṣu = drinking river water; abhīr = without any fear; nidrā śmaśāne vane = sleeping in a cremation ground or forest; vastram = cloth; kṣālana-śoṣaṇādi-rahitam = unwashed, undried and so on; dig-vāstu = clothed in space, naked; śayyā = sleeping; mahī = earth; sañcāro = moving about, roaming; nigamānta = passages of the scriptures; vīthiṣu = roads, streets, highways; kṛidā = sport.

*vimānam-ālambya śarīram-etat
bhunaktyaśeṣān viṣayān-upasthitān |
parecchayā bālavadātmavettā
yo'vyakta-liṅgo'nanuṣakta-bāhyah ||540||*

Without any manifest marks or external attachments, the knower of the Absolute, like a child, experiences all sense objects through the body as they come to him by the wishes of others, but without any identification with them.

vimānam = measuring out; ālambya = depending on, sustaining; śarīram = body; viṣayān = sense objects; bālavad = like a child; yo'vyakta-liṅgo'nanuṣakta-bāhyah = without any manifest marks or external attachments.

*dig-ambaro vāpi ca sāmbaro vā
tvag-ambaro vāpi cid-ambara-sthah |
unmattavad vāpi ca bālavad-vā
piśācavad vāpi caratyavanyām ||541||*

Established in the ethereal space of consciousness, he wanders on the earth naked or clothed or clad in skins, like one drunk, or like a child or a ghost,

dig-ambaro = naked, clothed in space; vāpi = clothed; cidambarasthah = established in the space of consciousness; unmattavad = drunk, intoxicated, mad; bālavad-vā = or like a child; piśācavad = like a ghost; caratyavanyām = wanders on the earth.

*kāmān-ni kāmarūpī sāṁś-caratyekacaro munih |
svātmanaiva sadā tuṣṭah svayam sarvātmanā sthitah ||542||*

Being of the nature of desireless desires, the sage roams by himself seemingly enjoying everything while ever remaining satisfied as the Self of all.

kāmān-ni kāmarūpī = nature of desireless desires; cara = roams, wanders; munih = sage; sadā = always; tuṣṭah = enjoying, content, happy with everything; sarvātmanā sthitah = remaining as the Self of all.

*kvacin-mūḍho vidvān kvacid-api mahārāja-vibhavaḥ
kvacid bhrāntah saumyāḥ kvacid ajagarācāra-kalitah |
kvacid pātri-bhūtah kvacid-avamataḥ kvapya-viditah
caratyevām prājñāḥ satata-paramānanda-sukhitah ||543||*

The realized person, ever enjoying supreme bliss, is sometimes like a fool, sometimes like a sage, sometimes like a king with royal splendor, sometimes like one mad, sometimes like one calm and silent, sometimes unmoving like a python, sometimes respected, sometimes insulted, and sometimes unknown to anyone.

kvacin-mūḍho = sometimes like a fool; vidvān kvacid = sometimes like a sage; mahārāja-vibhavaḥ kvacid = sometimes like a king with royal splendor; bhrāntah = mad; saumyāḥ kvacid = sometimes like one calm and silent; ajagarācāra-kalitah kvacid = sometimes unmoving like a python; pātri-bhūtah avamataḥ kvapya-viditah = sometimes respected, insulted, unknown.

*nirdhano'pi sadā tuṣṭo'py-asahāyo mahābalah |
nitya-tṛptop'y-abhuñjāno'py-asamāḥ samadarśanah ||544||*

Though without wealth, yet ever content; though helpless, yet extremely strong; though not enjoying sense objects, yet eternally satisfied; though without an equal, yet seeing all with an equal eye.

No one is superior, no one is inferior, for the same Self is within all and this Truth has been realized.

nirdhano = without wealth; sadā tuṣṭo = always contented, satisfied, happy; asahāyo = helpless; mahābalah = very strong; nitya-tṛptō = eternally satisfied; samadarśanah = seeing all with an equal eye, equal sighted.

*api kurvan-na-kurvāṇaś cābhoktā phala-bhogyapi |
śarīryapyaśarīryeṣa paricchinno'pi sarvagah ||545||*

Though acting, yet inactive; though experiencing the fruits of actions, yet not enjoying them; though embodied, yet not identified with it; though limited, yet omnipresent.

api kurvan-na-kurvāṇaś = though acting, inactive; cābhoktā phala-bhogyapi = experiencing the fruits of action yet not enjoying them; śarīryapyaśarīryeṣa = though embodied, not identified with it; paričchinno'pi sarvagah = though limited, yet omnipresent.

*āśarīram sadā santam-imam brahma-vidam kvacit |
priyāpriye na spṛśatas tathaiva ca śubhāśubhe ||546||*

Neither pleasure nor pain nor good nor bad ever affects this knower of the Absolute who ever remains without a body.

See ChāṇUp 8.12.1, 'Free from pleasure and pain'.

āśarīram sadā = ever without a body; brahma-vidam = knower of the Absolute; priyāpriye na = neither pleasure nor pain; spṛśatas = touch; śubhāśubhe = good or bad.

*sthūlādi-sambandhavato'bhimāninaḥ
sukhaṁ ca duḥkhaṁ ca śubhāśubhe ca |
vidhvasta-bandhasya sadātmāno muneḥ
kutah śubhaṁ vāpyaśubhaṁ phalaṁ vā ||547||*

Joy and sorrow, good and bad, pertain to one who is connected with the gross body and is attached to it. For the sage, who has broken his bonds and has realized the Self, how will there arise the fruits of good or bad?

sthūlādi-sambandha = connected to the body and so on; sukhaṁ ca duḥkhaṁ = joy and sorrow; śubhāśubhe = good and bad; vidhvasta-bandhasya = broken his bonds; muneḥ = the sage; śubhaṁ aśubhaṁ phalaṁ vā = the fruits of good or bad.

*tamasā grastavad-bhānād agrasto'pi ravir janaiḥ |
grasta ityucyate bhrāntyā hyajñātvā vastu-lakṣaṇam ||548||*

On account of delusion, without knowing the Truth, people say that the sun is swallowed, its brightness being hidden by darkness.

See IsāUp 3, 'Into the worlds of the demons, enveloped in blinding darkness, verily do they repair after death who are slayers of the Self.'

tamasā = darkness, dullness; bhānād = brightness; ravir = sun; grasta = swallowed, eaten; ityucyate = it is said; bhrāntyā = delusion.

*tadvad dehādi-bandhebhyo vimuktam̄ brahma-vittamam̄ |
paśyanti dehivan mūḍhāḥ śarīrābhāsa-darśanāt ||549||*

Similarly, fools, seeing a supreme knower of the Absolute who is free from the bonds of the body and so on, perceive merely the appearance of a body.

See V. 4, 5, 77, 162, 163, 220, and 549 for fools (*mūḍha*). Also see MuṇḍUp 1.2.8; KaUp 1.2.5; MaitriUp 7.9; BG 17.5–6.

dehādi-bandhebhyo vimuktam̄ = free from the bonds of the body; brahma-vittamam̄ = supreme knower of the Absolute; paśyanti = perceive; dehi = body; mūḍhāḥ = fools; śarīrābhāsa-darsanāt = see the appearance of a body.

*ahir-nirlvayanīm-vāyam̄ muktvā-deham-tu tiṣṭhati |
itas-tataś cālyamāno yat-kiñcit prāṇavāyunā ||550||*

The body of one who is liberated moves here and there, by the vital airs, just as the slough of a snake.¹

See V. 12, 63, 112, 140, 199, 237, 248, 303, 388, 405, and 407 wherein Śaṅkara makes reference to a snake.

ahir = snake; nirlvayanīm-vāyam̄ = to scrape off, slough; muktvā-deham-tu = the body of one who is liberated; tiṣṭhati = remains; itas-tataś = here and there; cālyamāno = moving; prāṇavāyunā = by the vital airs.

*srotasā niyate dāru yathā nimnonnata-sthalam̄ |
daivena niyate deho yathā-kālophabhuktiṣu ||551||*

Just as a piece of wood is tossed by the current to high or low ground, so too a body is carried here and there by destiny as determined by the momentum of its past actions.

srotasā = current of a river; niyate = carried, tossed; dāru = piece of wood; nimnonnata = high and low; sthalam̄ = ground, earth; daivena = destiny; deho = body.

*prārabdha-karma-parikalpita-vāsanābbhiḥ |
saṁsārivat carati bhuktiṣu mukta-dehāḥ |
siddhaḥ svayam̄ vasati sākṣivad-atra tūṣṇīm̄ |
cakrasya mūlam-iva kalpa-vikalpa-śūnyab ||552||*

¹ See BrhUp 4.4.7, 'Just as the slough of a snake lies on an anthill, dead, cast off, even so lies this body.'

Free from the body, a person of perfection moves amidst objects of enjoyment like a worldly person due to the imaginary residual impressions forged by the fruition of accumulated-past-actions-the-fruits-of-which-are-now-being-experienced. However, such a one lives like a witness, free from mental imaginations, unmoving like the nave of a wheel.

See Br̥hUp 4.4.14, ‘Verily, while we are here we may know this’; KaUp 2.3.14, ‘A mortal becomes immortal, attains the Absolute even here, when the knots of the heart are destroyed’; MuṇḍUp 2.1.10, ‘He who knows that which is set in the cave of the heart, he, here on earth, cuts the knot of ignorance’; KenaUp 2.5, ‘There is truth if a person knows it here and if not there is a great loss’; AitUp 2.1.5–6, ‘While I (Vāmadeva) was in the womb I realized (the Self and subsequently lived a long and productive life’; Śaṅkara’s commentary on Br̥hUp 4.4.6, ‘The man free from desires realizes the Absolute even here’; BG 5.23, ‘Before he is released from the body, if a yogi has perfect control over his mind and attains identity with the Absolute, he is eternally liberated’. BS 3.4.51, ‘Knowledge of the Absolute takes place even in this life’; BS 4.1.13, ‘On the realization of the Absolute, non-attachment and the destruction of both prior and subsequent actions occurs’; BS 4.1–3, ‘Having reached the Self, the soul attains liberation.’

See ḪaīvUp 1.18 on witness, ‘In the three states of consciousness whatever appears as the object of enjoyment or the enjoyer’ or the enjoyment, I am different from them, the witness, pure consciousness, the eternal Śiva’ (*sākṣī*).

See V. 101, 127, 137, 159, 212, 213, 217, 218, 223, 270, 295, 352, 370, 381, 384, 495, 506, and 507 for references to witness (*sākṣī*).

See V. 280, 289, 417, 446–47, 452, 454–55, and 459–64 on *prārabdha karma*.

prārabdha-karma = accumulated-past-actions-the-fruits-of-which-are-now-being-experienced; *parikalpita* = illusory, imagined; *vāsanābhīḥ* = residual impressions; *samsārat* = worldly person; *carati* = moves; *bhuktiṣu* = enjoyment; *mukta-dehāḥ* = one free of the body; *siddhāḥ svayam* = person of perfection; *vasati* = lives; *sākṣivad* = like a witness; *tūṣṇīm* = unmoving; *cakrasya mūlam-iva* = like the nave of a wheel; *kalpa-vikalpa-sūnyāḥ* = devoid of mental imaginations.

*naivendriyāni viṣayeṣu niyuṇkta eṣa
naīvāpayuṇkta upadarśana-lakṣaṇasthāḥ |
naiva kriyā-phalam-apiṣad-avekṣate sa
svānanda-sāndra-rasa-pāna-sumatta-cittāḥ ||553||*

With his mind full of ecstasy from drinking the elixir of the bliss of the Self, he does not direct his sense organs towards sense objects, nor does he use them. He is merely an unconcerned spectator and does not care, even in the least, for the fruits of actions.

*naivendriyāni viṣayeṣu niyuṇkta eṣa
eṣa = to attain, hasten towards; upadarśana-lakṣaṇasthāḥ = unconcerned spectator; kriyā-phalam = fruits of actions; ānanda = bliss; sāndra = dense, solid; rasa = elixir; pāna = drinking; sumatta-cittāḥ = mind full of.*

*lakṣyālakṣya-gatim tyaktvā yas-tiṣṭhet kevalātmanā |
Śiva eva svayam sākṣād-ayam brahma-vid-uttamah ||554||*

He who, giving up all consideration of reaching the goal and of not reaching the goal, remains as the one and only Self, is verily auspiciousness itself. Such a one is indeed the best among knowers of the Absolute.

lakṣyālakṣya-gatīm tyaktvā = he who has renounced all anxiety concerning reaching the goal or not reaching the goal; *kevalātmanā* = remains alone; *śiva* = Siva, auspicious; *eva* = only, one; *vid-uttamah* = best among knowers.

*jīvanneva sadā muktaḥ kṛtārtha brahma-vittamah |
upādhi-nāśād brahmaiva sad-brahmāpyeti nirdvayam ||555||*

Even while living, he is ever free. He is a supreme knower of the Absolute. He is the Absolute alone, through the destruction of the limiting adjuncts. He attains the non-dual reality which is the Absolute.

jīvanneva = even while living; *sadā muktaḥ* = ever free, liberated; *vittamah* = supreme knower; *upādhi-nāśād* = destruction of limiting adjuncts.

*śailuṣo veṣa-sadbhāvābhāvayoś ca yathā pumān |
tathaiva brahmavit-śreṣṭhaḥ sadā brahmaiva nāparah ||556||*

As an actor is always the same person whether he puts on the dress of his part or does not, so, too, the supreme knower of the Absolute is always the Absolute and nothing else.

śailuṣo = actor; *veṣa* = dress, attire; *pumān* = person; *brahmavit-śreṣṭhaḥ* = supreme knower of the Absolute; *sadā brahmaiva* = always the Absolute; *nāparah* = nothing else.

*yatra kvāpi viśirṇāni parṇam-iva taror vapuh-patañat |
brahmī-bhūtasya yateḥ prāg-eva hi tad cidagninā dagdham ||557||*

Let the body of the spiritual aspirant, who has realized the Absolute, fall anywhere like the leaf of a tree, for it has already been burnt by his fire of knowledge.

parṇam-ivā = like a leaf; *taror* = tree; *vapuh* = fall, be scattered; *patañat* = falls; *cidagninā* = fire of knowledge; *dagdham* = burnt.

*sadātmani brahmaṇi tiṣṭhato muneh
pūrṇādvayānanda-mayātmanā sadā |
na deśa-kālādyucita-pratikṣā
tvañ-māṁsa-viṭpiṇḍa-visarjanāya ||558||*

To the sage, who always remains in the reality, the Absolute, the ever-full, non-dual, and infinite bliss of the Self, there is no consideration of place, time, or appropriateness in discarding the body consisting of skin, flesh, or excrement.

brahmaṇi tiṣṭhato = firmly established in the Absolute; *muneh* = the sage; *pūrṇādvayānanda* = ever-full, non-dual bliss; *deśa* = place, space; *kālādyucita* = time or appropriateness; *tvañ-māṁsa-viṭpiṇḍa* = skin, flesh, filth; *visarjanāya* = discarding, abandoning, giving up.

*dehasya mokṣo no mokṣo na dāṇḍasya kamandalobḥ |
avidyā-hṛdaya-granthi-mokṣo mokṣo yatastataḥ ||559||*

The abandoning of the body is not liberation, nor that of the staff, nor the water pot. Real liberation is the freedom from the knot of ignorance in the heart.

See MuṇḍUp 2.2.9, 'The knot of the heart is cut' (*bhidyate hrdaya granthis*); KaUp 2.3.15, 'When all the knots that fetter here the heart are cut asunder then a moral becomes immortal'; ChānUp 7.26.2, 'There is release from all the knots of the heart.'

dāṇḍasya = staff; kamaṇḍaloḥ = water pot; avidyā-hṛdaya granthi = knot of ignorance in the heart.

*kulyāyām-atha nadyām vā śiva-kṣetre'pi catvare |
parṇam patati cet tena taroḥ kim nu śubhāśubham ||560||*

Whether a leaf falls in a small stream or in a river or in auspicious places of pilgrimage or where the four roads meet, what does it matter, good or bad, to the tree?

kulyāyām vā nadyām = small stream or a river; śiva-kṣetre = auspicious places of pilgrimage; catvare = place where four roads meet; parṇam = leaf; patati = falls; taroḥ = tree; śubhāśubham = good or bad.

*patrasya puṣpasya phalasya nāśavat
dehendriya-prāṇa-dhiyām vināśaḥ |
naivātmanah svasya sadātmakasya
ānandākṛter vṛkṣavadāsta eṣaḥ ||561||*

The destruction of the body, the sense organs, the vital breath, and the mind are like the destruction of the leaf, the flower, and the fruit. It does not mean the destruction of the reality, one's true nature as the blissful Self, which survives like the tree.

patrasya = leaf; puṣpasya = flower; phalasya = fruit; nāśavat = destruction; dehendriya-prāṇa-dhiyām = body, sense organs, vital breath, intellect; vṛkṣa = tree.

*prajñāna-ghana ityātma-lakṣaṇam satya-sūcakam |
anūdddyauपाद्धिकाया वा kathayanti vināśranam ||562||*

The nature of the Self is verily indicated by saying that it is an embodiment of wisdom. Having indicated its reality, the limiting adjunct alone is spoken of as subject to destruction.

See BrhUp 4.5.13, 'As a lump of salt is without interior or exterior, whole, homogeneous salt mass, verily so is this Self'.

prajñāna-ghana = compacted of wisdom; ityātma-lakṣaṇam = mark or nature of the Self; satya = truly; certainly indicated.

*avināśi vā are'yam-ātmeti śrutirātmanah |
prabhravityavināśitvam vinaśyatsu vikāri su ||563||*

The scriptural passage, 'Verily, the Self is indestructible', declares its indestructibility amidst the changing things liable to destruction.

See BrhUp 4.5.14, 'Verily this Self is imperishable, indestructible by its very nature.'

*pāṣāṇa-vṛkṣa-tṛṇa-dhānya-kaḍaṅkarādyāḥ
dagdha bhavanti hi mr̥deva yathā tathaiva |
dehendriyāsu-mana-ādi samasta-dṛśyam
jñānāgnī-dagdham upayāti parātma-bhāvam ||564||*

Just as when a burnt stone, a tree, a blade of grass, wealth, grain, cloth and so on are reduced to clay, so too, all things seen like the body, the sense organs, the vital breaths, the mind, burnt by the fire of knowledge, become the supreme Self.

pāśāna = stone; vṛkṣa = tree; ṭṛṇa = a blade of grass; dhānya = wealth; kada = grain; adi = and so on; dagdhā = burnt; mṛdeva = like clay, are reduced to earth; dehendriyāśu-mana-ādi = body, sense organs, vital breaths, mind; samasta-dṛśyām = all things seen; jñānāgni = fire of knowledge; dagdham = burnt.

*vilakṣaṇam yathā dhvāntam liyate bhānu-tejasī |
tathaiśa sakalam dṛśyām brahmaṇi pravilīyate ||565||*

As darkness, which is distinct, vanishes in the radiance of the sun, similarly, all perceptible things merge in the Absolute.

vilakṣaṇam = distinct, other than; dhvāntam = darkness; covered; liyate = vanishes, disappears; bhānu-tejasī = radiance of the sun; sakalam dṛśyām = all perceptible things; pravilīyate = melt into, dissolve.

*ghaṭe naṣṭe yathā vyoma vyomaiva bhavati sphuṭam |
tathāivopādhi-vilaye brahmaiva brahmavit svayam ||566||*

As when the pot is broken, the space (within) becomes one with the space (without), so too, the supreme knower of the Absolute becomes the Absolute itself when the limiting adjuncts vanish.

ghaṭe = pot; naṣṭe = broken, is not; vyoma = space.

*kṣīram kṣīre yathā kṣiptam tailam taile jalam jale |
samyuktam ekaṭam yāti tathātmanyātmavin munib ||567||*

As milk poured into milk, oil into oil, water into water, becomes united and one with it, so the sage, who is a knower of the Self, attains oneness with the Self.

See KaUp 2.1.15, 'As pure water poured forth into pure becomes the very same'; MundUp 3.2.8, 'Just as the flowing rivers disappear in the ocean casting off name and shape'.

See MundUp 3.2.8, 'Just as rivers, as they flow, merge in the ocean, giving up their separate names and forms, so the knowing one, freed from separateness arising from name and form, attains the luminous supreme Self.'

kṣīram = milk; kṣiptam = poured into; tailam = oil; jalam = water; samyuktam = united with; eka = one.

*evam videha-kaivalyam san-mātratvam-akhaṇḍitam |
brahma-bhāvam prapadyaiśa yatir nāvartate punah ||568||*

Attaining the Absolute, marked by freedom from embodiment, eternally identified with the reality, the sage does not come back again.

videha-kaivalyam = freedom from embodiment; yatir = the sage; nāvartate punah = does not return again.

sadātmakatva-vijñāna-dagdhāvidyādi-varṣmaṇah |
amuṣya brahma-bhūtatuvād brahmaṇah kuta udbhavaḥ ||569||

By realizing the oneness of the individual with the Absolute, his bodies, consisting of ignorance and so on, are burnt and he becomes the Absolute itself. How can there be birth?

sadātmakatva-vijñāna = realizing the oneness of the individual and the Absolute; dagdhāvidyādi = ignorance and so on burnt; varṣmaṇah = having bodies; kuta udbhavaḥ = how can there be birth?

māyā-kṛptau bandha-mokṣau na stah svātmāni vastutabḥ |
yathā rajjau niṣkriyāyām sarpābhāṣa-vinirgamau ||570||

Bondage and liberation are imaginations due to *māyā*; they do not pertain to the Self, one's reality. It is like the appearance and disappearance of the snake in the rope which does not change.

māyā-kṛptau = imaginations due to illusion, ignorance; bandha-mokṣau = bondage and liberation; rajja = rope; niṣkriyāyām = does not change; sarpābhāṣa = disappearance of the snake.

āvṛteḥ sad-asattvābhyām vaktavye bandha-mokṣane |
nāvṛtir brahmaṇah kācid anyābhāvād anāvṛtam |
yadyastyadvaitahāṇih syād dvaitam no sahate śrutiḥ ||571||

Bondage and liberation may be spoken of when there is the presence or absence of concealment. But there can be no concealment of the Absolute, for there is no second thing to conceal it. If there is such a thing, non-duality will be contradicted, and duality is not suffered by the scriptures.

See ChāṇUp 6.2.1, 'One only, without a second' (*ekam evādvitīyam*); KaUp 2.1.11, 'There is no diversity here. From death to death he goes who sees here any kind of diversity here'; TaittUp 2.7; ChāṇUp 3.19.1; MaitrīUp 6.17; Pañcadaśī 1.19.

āvṛteḥ sad-asattvābhyām = presence or absence of concealment; vaktavye = may be spoken of; bandha-mokṣane = bondage and liberation; anyābhāvād anāvṛtam = there is nothing to conceal it; yadyastyadvaitahāṇih = if there is, non-duality will be contradicted; dvaitam = duality; no sahate śrutiḥ = not supported, not endured, suffered by the scriptures.

bandhaś ca mokṣaś ca mr̄ṣaiva mūḍhāḥ
buddher guṇāni vastuni kalpayanti |
dr̄gāvṛtim megha-kṛtāni yathā ravau
yato'dvayāsaṅga-cidekam-akṣaram ||572||

Bondage and liberation are both false. Fools imagine the qualities of the intellect on the Self, as the covering of sight caused by a cloud is attributed to the sun, but it is consciousness, one alone, non-dual, unattached, and indestructible.

bandhaś ca mokṣaś ca mr̄ṣaiva = bondage and liberation are both false; mūḍhāḥ = fools; guṇāni = qualities; kalpayanti = imagining; dr̄gāvṛtim = sight-covering; megha = cloud; ravau = sun; advayā-saṅga = non-dual and unattached; cidekam = consciousness alone; akṣaram = indestructible.

*astīti pratayo yaś ca yaś ca nāstīti vastuni |
buddher-eva guṇāvetau na tu nityasya vastunah ||573||*

The expressions 'is' and 'is not' are only qualities of the intellect. They do not pertain to the eternal Reality.

I am this; I am not this. Give up such distinctions. Know that everything is the Self. When this is understood, all things are understood. Desires fall away and peace is found.

astīti = it is; nāstīti = it is not.

*atas-tau māyayā klptau bandha-mokṣau na cātmani |
niṣkale niṣkriye śānte niravadye nirañjane |
advitiye pare tattve vyomavat kalpanā kutah ||574||*

Hence, these two, bondage and liberation, are imaginations of *māyā*. They do not pertain to the Self. How can there be any imaginations of the partless, actionless, peaceful, defectless, taintless, non-dual supreme reality which is like the sky?

The *Aṣṭāvakragītā* ends, 'What need is there for striving or stillness? What is freedom or bondage? What are holy books or teachings? What is the purpose of life? Who is the disciple, and who is the master? Nothing arises in me in whom nothing is single, nothing is double. Nothing is, nothing is not. What more is there to say?'

See V. 67, 110–12, 125, 245, 406, and 497 on *māyā*.

māyayā = illusion; *klptau* = imaginations, conjurations; *bandha-mokṣau* = bondage and liberation; *niṣkale* = partless; *niṣkriye* = actionless; *śānte* = peaceful; *niravadye* = defectless; *nirañjane* = taintless; *advitiye* = non-dual; *pare tattve* = supreme reality, truth; *vyomavat* = sky; *kalpanā* = imaginations.

*na nirodho na cotpattir na baddho na ca sādhakah |
na mumukṣur na-vai muktaḥ ityeṣā paramārthatā ||575||*

The ultimate Truth is that there is no death, no birth, no bondage and no spiritual aspirant, no seeker with a burning desire for liberation, none liberated.

See AmṛtUp 10 (this is a verbatim quote).

See V. 3, 19, 28, 29, 30, 31, 44, 84, 120, 178, and 576 for references to *mumukṣutva*.

na nirodho = no death; *na cotpattir* = no birth; *na baddho* = no bondage; *na sādhakah* = no spiritual aspirant; *na mumukṣur* = no aspirant with a burning desire for liberation; *na-vai muktaḥ* = none liberated; *paramārthatā* = the ultimate truth.

*sakala-nigama-cūḍāsvānta-siddhānta-guhyam
param-idam-ati-guhyam darśitam te mayādya |
apagata-kali-doṣam kāma-nirmukta-buddhib
tatadulamasakṛt tvāṁ bhāvayedam mumukṣuḥ ||576||*

O you with a burning desire for liberation! I have now revealed to you the secret conclusion which is the crown of all scriptures. With a mind rendered free from the defects of the dark age and free from desires, realize this incomparable secret Truth.

The dark age is the Kali Yuga, the modern age when righteousness is in decline.

See V. 3, 28, 29, 30, 31, 44, 84, and 120 for references to *mumukṣutva*.

sakala-nigama = all scriptures; *cūḍāvānta* = crown, crest; *siddhānta-guhyaṁ* = secret conclusion, final and ultimate doctrine; *param-idam-ati-guhyaṁ* = this supreme secret; *darśitāṁ te* = I have revealed, I have shown to you; *kali-doṣam* = defects of the dark age; *kāma* = desires; *nirmukta-buddhiḥ* = mind free from; *mumukṣuḥ* = a seeker with a burning desire for liberation.

*iti śrutvā guror vākyāṁ praśrayeṇa kṛtāndtiḥ |
sa tena samanujñāto yayau nirmukta-bandhanah ||577||*

Having listened with reverence to these words of the Master, and having prostrated before him with reverence, obtaining his permission he went his way freed from bondage.

śrutvā = hearing; *guror* = Master; *vākyāṁ* = words; *praśrayeṇa* = to go forth; *kṛtānatih* = one who bends in reverence; *tena* = in that direction, in that manner; *nirmukta-bandhanah* = freed from bondage.

*gurur-eṣa sadānanda-sindhau nirmagna-mānasah |
pāvayan vasudhāṁ sarvāṁ vicacāra nirantaraḥ ||578||*

The Master, with his mind ever immersed in the ocean of bliss, forever roamed, completely sanctifying the entire world.

gurur = Master; *sadā* = ever, always; *ānanda-sindhau* = ocean of bliss; *nirmagna-mānasah* = mind immersed; *pāvayan* = purified, sanctified; *vasudhāṁ* = doing good; *sarvāṁ* = entire; *vicacāra* = roaming; *nirantaraḥ* = perpetually.

*ityācāryasya śiṣyasya saṁvādenātmalakṣaṇam |
nirūpiam mumukṣūṇāṁ sukha-bodhopapattaye ||579||*

Thus, this dialog between the Master and the disciple on the nature of the Self has been expounded for the easy comprehension of ardent seekers of liberation.

ityācāryasya śiṣyasya = thus the Master and the disciple; *saṁvādenātmalakṣaṇam* = on the nature of the Self; *nirūpiam* = has been expounded, given forth, indicated; *mumukṣūṇām* = ardent seeker of liberation; *sukha-bodhopapattaye* = easy understanding, evidence, in the light of reasoning.

*hitam-idam upadeśamādriyantāṁ
vibita-nirasta-samasta-citta-doṣah |
bhava-sukha-viratāḥ prasānta-cittāḥ
śruti-rasikā yatayo mumukṣavo ye ||580||*

May spiritual aspirants who ardently seek liberation, who have been purged of all defects of the mind by the prescribed disciplines, who are averse to worldly pleasures, who have a supremely serene mind, who take delight in the scriptures, appreciate this valuable spiritual teaching.

hitam-idam = this good advice, valuable; *upadeśam* = spiritual teaching; *doṣah* = defects; *bhavasukha-viratāḥ* = averse to worldly pleasures; *prasānta-cittāḥ* = supremely silent mind; *śruti-rasikā* = delight in the scriptures.

*sainsārādhvani tāpa-bhānu-kirāṇa-prodbhūta-dāhavyathā-
khinnānām jala-kāṅkṣayā marubhuvi bhrāntyā paribhrāmyatām |
atyāsanna-sudhāmbudhiṁ sukhakaram brahmādvayaṁ darsayat
yesā ūśikara-bhārati vijayate nirvāṇa-sandāyīm ||581||*

For those who are afflicted by the scorching sun's rays of worldly life, who wander forth in quest of water in the mirages of desert sands, may this victorious voice of ūśikara pointing out the blissful ocean of the non-dual Absolute which is within easy reach, bestow liberation.

sainsārādhvani = those who are afflicted by worldly life; *tāpa* = heat, austerity; *bhānu* = ray of light of the sun; *prodbhūta* = come forth, sprung up; *dāha* = burning; *vyathā* = tremble, waver; *khinnānām* = suffer pain, exhausted; *jala* = water; *marubhuvi* = desert sand; *bhrāntyā* = mirages, illusion, false; *pari-bhrāmyatām* = wander about; *su-dhāmbu-dhiṁ* sukhakaram *brahmādvayaṁ* = blissful ocean of the non-dual Absolute; *ūśikara-bhārati* = voice of ūśikara; *vijayate* = victorious.

*iti śrīmatparamahamsa-parivrājakācāryasya
śrīgovindabhbhagavatpūjyapādaśiṣyasya
śrīmacchānikarabhagavataḥ kṛtau vivekācūḍāmaṇīḥ*

Thus ends the *Crown Jewel of Discrimination* written by Śrī ūśikara Bhagavatpāda, the disciple of Śrīmat Paramahamsa Parivrājakācārya Śrī Govinda Bhagavatpujyapāda.

Om Tat Sat

Variant Readings

My translation of the *Vivekacūḍāmaṇi* is based on the 1983 edition published by Samata Books in Madras. The 1983 edition, though based upon, is not a mere reproduction of its successor, the 20-volume edition which was first published in the original Sanskrit by Sri T.K. Balasubramania Iyer, Vani Vilas Press, Srirangam, 1910. This edition has been revised and rearranged to take modern scholarship into account. Though it is not a critical edition, it has taken into consideration manuscript information different from that used by the editors of that edition.

I have principally consulted five manuscripts that contained the original devanagari script and looked at five others (without the original text).

1. *Complete Works of Sri Sankaracharya*, vol III *Upadeśaracanāvalī* pp. 3–111. Madras: Samata Books. 1983. I have designated this as A. (This consists solely of the Sanskrit text.)
2. *Vivekacūḍāmaṇi of Śrī Śaṅkarācārya* . . . Swami Madhavananda, tr. Advaita Ashrama: Calcutta, 1966. I have designated this as B. (This is a more literal translation given by Swami Madhavananda, a monk of the Sri Ramakrishna Order.)
3. *Vivekacūḍāmaṇi of Śrī Śaṅkarācārya*. Swami Turiyananda, tr. Sri Ramakrishna Math: Madras, 1987. I have designated this as C. (This is Swami Turiyananda's freestyle translation given orally and recorded in shorthand by Ida Ansell, along with changes made in punctuation, spelling, syntax, and word choice to accord with contemporary modern English usage.)
4. *Vivekacūḍāmaṇi*. tr. and comm. by the Śaṅkarācārya of Śṛṅgeri. Bombay: Bharatiya Vidya Bhavan, 1988. I have designated this as D.
5. *Talks on Sankara's Vivekachoodamani* by Swami Chinmayananda. Bombay, 1970.

I also consulted:

6. *Saṅkara's Crest Jewel of Discrimination*. tr. by Swami Prabhavananda and Christopher Isherwood. Vedanta Press: Hollywood, 1947.
7. *The Crest-Jewel of Wisdom*. tr. by Charles Johnston. New York, 1925.
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9. *Vivekacūḍāmaṇi*, tr. C. Bohra. *Brahmavādin* 17, 1912: 394, 445, 480.
10. *Vivekacūḍāmaṇi*. Ed. and tr. by R. Balasubramanian, *The Voice of Samkara*, vol. 7, 1982, vol. 10, 1985.

A=Samata edition; B=Madhavananda; C=Turiyananda; D=Śṛṅgeri

Verse 2 *muktir no śata-kot i-janma sukr taiḥ* – A; B; D
(2) *muktih no śata-janma-kot i sukr taiḥ* – C

- Verse 4 *muktyau . . . sa ā tmahā* – A; D
 (4) *muktau . . . sa hyā tmahā* – B; C
- Verse 6 *vinā vimuktib* – A; D
 (6) *vin'ā pi muktib* – B; C
- Verse 21 *jugupsā* – A; D
 (21) *jihā sā* – B; C
- Verse 100 *yatra svayam-jiyotirayam parātmā* – A; D
 (99) *yatra svayam-bhā ti hy'ayam parātmā* – B; C
- Verse 114 *etat tad* – A; D
 (112) *eṣā tad* – B; C
- Verse 156 *hyannena jī vati* – A; D
 (154) *c'ā nnena jī vati* – B; C
- Verse 168 *naivā tmā yam* – A; D
 (166) *n'aiv'ā tm'ā pi* – B; C
- Verse 169 *anupū rya* – A; D
 (167) *abhipū rya* – B; C
- Verse 176 *mokṣ asya śuddham* – A
 (176) *mokṣ asya hetuh* – D
- Verse 181 *yogāt* – D
 (179) *doṣā t* – A; B; C
- Verse 188 *anupū rva* – A; D
 (186) *api pū rva* – B; C
- Verse 191 *sphurat svayam- jyotiḥ* – A
 (189) *sphuraty'ayam jyotiḥ* – B; C
- Verse 212 *yuktitah kr te* – A; D
 (210) *yuktitah śruteḥ* – B; C
- Verse 214 *vinā kiñcinna . . . svā tmanā tra ā tmanavipaścitā* – A
 (214) *vinā na . . . svā tmanā tra ā tmanavipaścitā* – D
 (212) *vinā kiñcinna . . . svā tmanā ā tmanavipaścitā* – B; C
- Verse 215 *abhā vo'yamapryatha* – A
 (215) *abhā vo'yamamopyatha* – D
 (213) *abhā vo'ayam apy'anu* – B; C
- Verse 221 *divi vikṣ yate* – A; D
 (219) *vinirī kṣ yate* – B; C
- Verse 235 *vyacī kathat* – A; D
 (233) *vyacī kī pat* – B; C; D
- Verse 237 *guṇ ahivat* – A; D
 (235) *guṇ adivat* – B; C
- Verse 240 *nityam dhruvam* – A; D
 (238) *nityam sukhām* – B; C
- Verse 242 *pū rṇ amī mahān* – A; B; D
 (241) *pū rṇ amī aham* – C

- Verse 247 *pramā nān ugr bī ta-yuktyā . . . evam* – A
 (247) *pramā nān ugr bī ta-yuktyā . . . ittham* – D
 (245) *pramā nān ugr bī ta-bodhā* – B; C
- Verse 253 *evā bhitaḥ* – A; D
 (251) *evā hitam* – B; C
- Verse (253) *yatra bhrā ntyā kalpitam̄ tad viveke*
tat tan-mā traṇi n'ava tasmā d vibhinnam;
svapne naṣṭ am̄ svapna-viś vam̄ vicitraṇi
svasmā d-bhinnam̄ kinnu dṛṣṭ am̄ prabhodhe – B; C
 (this verse not in A; D)
- Verse 258 *nirupamā nam ṛ ddhimat* – A; D
 (257) *nir-upamā navad-hi-yat* – C
 (257) *nir-upamā navaddhi-yat* – B
- Verse 265 *bhā vaya* – A; D
 (264) *bhā vayet* – B; C
- Verse 266 *svām̄ bodhamā traṇi . . . tadā tmanaivā t* – A; D
 (265) *sām̄ bodhamā traṇi . . . tadāś rayāḥ svāt* – B; C
- Verse 274 *jalā di-sam̄ parka* – A; D
 (273) *jalā di-sam̄ sarga* – B; C
- Verse 278 *sthityā* – A; D
 (277) *sthitvā* – B; C
- Verse 302 *buddhyā vikl pas* – A
 (302) *buddhyā aviviktaś* – D
 (301) *buddhyā prakl ptah* – B; C
- Verse 303 *dyutimatā* – A; D
 (302) *śrutimatā* – B; C
- Verse 305 *ayam aham* – A; D
 (304) *idam aham* – B; C
- Verse 306 *aham kartaryasmim* – A; D
 (305) *aham-kā re kartary aham iti* – B; C
- Verse 321 *pravilā payan svayam* – A; D
 (320) *pravilā payan san* – B; C
- Verse 325 *syā d yadi* – A; D
 (324) *ced yadi* – B; C
- Verse 328 *tataḥ svarū pavibhrām̄ ū . . .* (the first three lines of this verse are nos 328 and part of 329 in B; C)
apathyā ni hi vastū ni byā dhigrasto yathotsy jet
 (this line only occurs in A; D it does not in B; C)
- Verse 329 *ataḥ pramā dā nna . . . sā vadhbā nah* occurs in A; D and is verse no. 327 of B; C
- Verse 350 *tritayam* – A; D
 (349) *dvitayam* – B; C
- Verse 351 *kṣ an e'nyathā-bhā vina eṣ a ā tmā*
nodeti nā pyeti kadā pi nā nyathā – A; D

- (350) *kṣ an e'anyathā-bhā vitayā hi amiṣā m
asativam ā tmā tu kadā pi nā nyathā* – B; C
- Verse 358** *upā dhi-yogā t* – A; D
(357) *upā dhi bhedā t* – B; C
- Verse 377** *na sukham devarā jasya na sukham cakravartināḥ
yā drśam vī tarā gasya muner ekā ntaśi lināḥ
yacca kā masukham loke yacca divyam mahat sukham
trṣṇā kṣ ayasukhasyaite nā rhataḥ ś oḍ aśi m kalā m*
(this verse is not in A; B; C)
- Verse 379** *kim-anyair bhramah* – A
(379) *kim-anyair bhramaih* – D
(378) *kim-anyair bhṛśam* – B; C
- Verse 403** *vili nam* – A; D
(402) *pralī nam* – B; C
- Verse 415** *svametya* – A; D
(414) *sametya* – B; C
- Verse 428** *sā sarvadā bhaved-yasya sa jī vanmukta iş yate* – A; D
(427) *susthitā 'asau bhaved yasya sthitaprañāḥ sa ucyate* – B; C
- Verse 433** *prā pte* – A; D
(432) *prā ptam* – B; C
- Verse 437, 438, 440, 441** *jī vanmukta iş yate* – A; D
(436, 437, 439, 440) *jī vanmukta lakṣ an ah* – B; C
- Verse 460** *ajo nitya iti brū te śrutir-eṣ a tvamoghavā k* – A; D
(459) *ajo nityaḥ sā śvata iti brūteś rutir amoghavā k* – B; C
- Verse 464** *yātaḥ śruter abhiprā yaḥ paramā rthaikagocaraḥ* – A; D
(this verse does not appear in B; C)
- Verse 472** *nirasta-rā gā nirapā sta-bhogāḥ* – A; D
(471) *nirasta-rā gā vinirasta-bhogāḥ* – B; C
- Verse 473** *nicā yya* – A; D
(472) *vicā rya* – B; C
- Verse 478** *susukham* – A; D
(477) *sammukham* – B; C
- Verse 482** *asya pā ram* – A; D
(481) *asty'apā ram* – B; C
- Verse 500** *ā kā śavat kalpa-vidū rago'ham* – A; D
(499) *ā kā śaval lepa-vidū rago'ham* – B; C
- Verse 506** *dehendriya-manodharmāḥ naivā tmanam spr̄ śantyaho*
(this verse is in A; D and not in B; C)
- Verse 507** *vahner yathā vā 'yasi-dā hakatvam* – A; D
(506) *vahner yathā dā ha-niyā makatvam* – B; C
- Verse 512** *taiḥ kim me'san ga-citah na hyambudaq ambaro'mbaran spr̄ śati* – A; D
(511) *kim me'asan ga-citah taiḥ na ghanah kvacit ambaran spr̄ śati* – B; C

Verse 515 *yasminnastā śeṣ a-mā yā-višeṣ am - A; D*
(514) *yat prayast'ā śeṣ a-mā yā-višeṣ am*

Verse 520 *muhuh - A; D*
(519) *namah - B; C*

Verse 557 *parṇ am - A; D*
(556) *satparṇ am - B; C*

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JOHN GRIMES has taught at universities in the United States, India, Canada, and Singapore. His publications include: *A Concise Dictionary of Indian Philosophy*, *Problems and Perspectives in Religious Discourse: Advaita Vedānta Implications*; *Ganapati: Song of the Self*; and *The Naishkarmyasiddhi of Suresvara*. He currently resides and teaches at the Kodaikanal International School, South India.

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A very welcome addition to the available *Vivekacūḍāmani* translations: earlier translations have none of the flow and fluidity of expression presented here. John Grimes' style is very engaging and difficult Advaitic concepts are expressed with ease and in a diction easy to follow. Students of Hindu religious and philosophical thought and those engaged in comparative religious and philosophical problems will find great interest in this work.

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A very good, comprehensive overview of Śaṅkara and his philosophy. This excellent summary and survey will be very useful in classes studying Śankara, Sanskrit, Vedānta, or Indian philosophy more generally. Grimes makes the text come alive and make sense in the twenty-first century. Penetrating and inviting.

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